

JUSTIFYING
AND SAVING
FAITH DISTINGVISHED
from the faith of the Devils.

IN

A Sermon preached at Pauls crosse
in London, May 9. 1613.

BY MILES MOSSE PASTOR OF
the Church of God at Combes in Suffolke,
and Doctor of Divinitie.

The Text. I AM. 2. 19.

The Devils beleene, and tremble.

August. Ser. 27. de verb. Apost. c. 1.

*Fides est credere quod nondum vides, cuius fidei merces
est, videre quod credis.*



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*And are to be sold by MATTHEW LAVV in Pauls
Churchyard at the signe of the Foxe.*

INVESTING
AND SAVING
WITH DISTINGUISHED
FROM THE FAITH OF THE DENIAL

12

A Common preached at Paul's Church

The Church of St. Paul, and the Church of St. Andrew



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TO MY VERIE

HONOVABLE LORD, SIR EDVARD

COOKE Knight, Lord chiefe Iustice of England,

and one of his Maiesties most Honourable
priuie Counsell:

Saluation by Christ Iesus.



*T*is a diuine truth (Worthy Lord) though
crossing humane sense, spoken by the Father
of truth, to him that was ^a πατήρ τῶν πα- ^a Justin. Mart.
τέρων, the father of all our fathers in the ^{qu & resp. 119.}
truth: ^b Virtus mea in infirmitate perhi- ^b 1. Cor. 12. 9.
citur: My power is persfited in weaknesse:
That is to say, ^c The assisting hand of ^c Calv. Com. in
God is then most lightsomly discerned, ^{2. Cor. 12. 9.}

when the weakenes of man hath most evidently appeared.
As the great Antesignanus of all the Interpreters most pithily
doth expound it. As for example: Gods diuine Spirit, did then
most sensibly shewe it selfe in Iacob, when ^d hee prophesied so ^d Gen. 49.
powerfully lying sicke vpon his death bed. In Dauid, when ^e he ^e Psal. 6. & 13.
prayed so seruanily, almost overwhelmed with troubles. In Paul,
when ^f he sang so cheerefully, fastened in the stocks. In S. Lau- ^f A. Q. 16. 24. 29.
rence, when ^g he spake so courageously, broyling on the gridiron. ^g Amb. Offic.
In a word, through the helping hand of God; it commeth to ^{lib. 1.}
passe, that ^h when men are weake, then they are strong: ^h 2. Cor. 13. 30.
weake in the flesh, strong in the spirit, weake in themselves,
strong in the grace of God.

All humane infirmities are in nature destructive: They a-

The Epistle Dedicatorie.

Ex. 1. 16. 17.
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rise from sinne: Ex peccati sumo ortu sunt lachrymæ: and they tend to death, which is the wages of sinne. For these are all prænuncij mortis, harbengers of death, and quodam mortis atrium, a dore that leadeth into the house of death: every one weakeneth and furthereth dissolution. But nowe through grace, they are made preservative against pride, against securitie, against worldlinesse, against prophanenesse, against a thousand sinnes: vilius est frangi languoribus ad salutem, quam remanere incolumes ad damnationem.

And as it is with bodily infirmities, so is it generally with all afflictions. They are like Quick-silver and Henbane, and such other creatures, which though they be poisonable in nature, yet they are made medicinable by art. The Scripture compareth them sometimes to fire: Peter calleth them the fiery tryall. Sometimes to water, The waters are entered even into my soule. In one of the Psalmes they are both conioyned: transivimus per ignem & aquam: we passed through fire and water. The resemblance is many wayes significant: For fire warmeth, and fire consumeth; water refresheth, and water choaketh. And this they doe, either as they serve vnder men, or domineer over men: for, They are cruell masters, but profitable servants, saith our English Proverb. So it is with men, and their afflictions. Where they master (as they do in the wicked) there they choake and consume them: but where they serve (as they do in the Saints) there they warme and refresh them. In so much as David professed, Bonum est, It is good for mee that I have beene afflicted. And one of the Fathers very notably, Invenies non aliter regnare in nobis Iesum, nisi per afflictionem: A Christian man shall finde by experience, that the Lord Iesus doth not otherwise or more effectually raigne in his hearts, but even by affliction.

I prosecute the Scriptures comparison yet a little farther. Plinie writeth, that there are some creatures, which live in the fire, and some that quench the fire. This hath beene true of men: and even in the letter. The three young nobles wal-
ked

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*led up and down in the oven: and the Apostle saith, that some
 y by faith quenched the violence of the fire. But it is daily, ¹ Heb. 11. 34.
 true in the Metaphor. The children of God live, and like, and
 thrive in the fire of affliction: as the children of Israel ² in ³ Exod. 1. 9.
 creased under the bondage of Egypt, which Moses calleth
⁴ the iron furnace. Their ⁵ tribulation bringing forth pa- ⁶ Deut. 4. 30.
 tience, and patience experience, and experience hope, ⁷ Rom. 5. 1. 4.
 and hope making that they are not confounded. The same
 Author reporteth of divers waters in divers places, in which
 nothing will sink. As of ⁸ Asphatides in Iurie, of ⁹ Are- ¹⁰ Psa. 1. 5. c. 16.
 thusa in Armenia, of ¹¹ Apuscidamus in Africa. Now of that ¹² lib. 4. c. 27.
 kind, are all the waters of trouble to the children of God.
 They sink not in them, they ever float above, as safe as in Noahs
 Arke upon the face of the waters. ¹³ We are afflicted (saith ¹⁴ 1. Cor. 4. 9.
 S. Paul) yet are we not in distresse: in povertie, but not
 overcome of povertie. We are persecuted, but not forsaken:
 cast downe, but we perish not. The reason is, ¹⁵ The ¹⁶ Psa. 37. 34.
 Lord putteth vnder his hand, to hold them up as it were by
 the chinne, that they sink not in those waters. Tea further, the
 Spirit of God is ¹⁷ fire, and ¹⁸ water it selfe: with which Spirit
 they beeing baptized, their troubles are all so spiritually sancti- ¹⁹ h. Mart. 3. 17.
 fied, that they consume them not, nor choake them not: but
 they serve like fire to warme their zeale, and like water to
 coole the heat of flesh: and so many wayes to fit them better to
 the workes of their callings.*

*But whereunto now tendeth this dolefull treatise of Afflictions?
 I write not this so much for you (mine honourable Lord)
 whose pathes are on every side so prosperous: though I doubt
 not but you have also your Crosses to beare, and which Crosses
 thorough the grace of God, doe more sanctifie you and your actions.
 But I take up this Argument, ere nata (as the naturall
 course is of Epistles) to shew how in the studying and acting
 of this Sermon, The power of God hath appeared in my
 weaknesse.*

*Immediately after that the right reverend Lord, the good
 Bishop*

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Bishop of London, had by his mandatorie letters called me to the Crosse: it pleased the high Bishop of my faith to crosse me deeply with infirmities of bodie: which much hindered my studie and meditations. This infirmities continuing many weekes, and increasing, I wrote to London to my most speciall freind (a man of mine owne degree, and of farre better meanes to performe it) to make supplie of my place. When by his unwillingnesse therunto, I had resolved to irmaile, and to adueneure my bodie, I found my iourneying all the way sore and painefull, as that those about mee were much discomfited, and my selfe almost dishearted of habilitie. Which caused me when I came there, not only to be iust as again with that freind of mine, to haue released mee: but also at the beginning of my Sermon to make a certaine Apologie for my selfe: as fearing that I should haue bene compelled to be more then ordinarily short.

*But behold, * The Lord is with vs, while we are with him. The more mine infirmities humbled mee, and caused me to cast mine whole hope vpon the helpe of God: the more readie was his power to support my weaknesse. For, to my best remembrance, I neuer preached with more strength of bodie, with more audible voice, with more freedome of spirit, nor (as it now appeareth) with more acceptation of the hearers. And that not onely of the Common people, whom notwithstanding a man must not neglect, auribus ducere, to lead them along after him by the cares: but also of the better, wiser, and learned sort: which I sidore said, were called = Sapientes à sapore, as most sauorie in themselves, and least tasting the relish of others. A thing farre beyond mine expectation: and farther (well I wote) beyond my desert: and of which I can giue no other reason but this: that God would shew his power in my weaknesse. To him onely be the glorie of all this gifts.*

Now, among the best, and best indiciuous sort of those mine Hearers, I haue many ragaons to see and ranke your Lordship. And that not onely for your eminencie of place in the Common weale, which notwithstanding is of right high and worthe

D. Gardener.

ks Chr. 15.2.

I Plutarco de
Gerenda

m I sid. Ery. nol.

The Epistle Dedicatorie.

worthie respect: but also for that God hath given you so many
 meanes of knowledge, so long practise in the heart of the State,
 so deepe insigh into your owne professed Lawes, and so carefull
 a desire, to looke into our discourses of Diuinitie. All which
 are euidences that against the malicious Calumnies of that
 Romish Catholike Diuine; that your fingers are often turning n P. R.
 ouer bookes of all sorts, to the increase of all kind of knowledge.
 It is true that your place hath many yeares called you to deale
 about Capital matters; and the more businesse haue you had that
 way a great deale by the treasonable practises of Romish & An-
 tichristian Diuines. But what saith S. Hierome? o Hier. in Ier.
14. ad G. 22. Homicidas,
 sacrilegos, venerarios punire; non est effusio sanguinis,
 sed Legis ministerium: To punish murderours, sacrilegious,
 and adulterous persons, is not that effusion of blood, which God
 hath forbidden; but the administering of necessarie Lawes,
 which God hath commanded. For my part I would that euen
 their Catholike Diuines themselves, would p In Scorpiaca. gladium stylo
 mutare, (as Tertullian speaketh of S. Paul) would they did
 leaue fingering of blood, euen of the sacred blood of Princes,
 and fall more to the fingering of the bookes of holy Scrip-
 ture; and not suffer themselves therein to be ouergone of our
 Secular Iudges and temporall Magistrates, who besides mat-
 ters of Iustice, applie themselves also to the knowledge of Re-
 ligion.

Sed illinc vnde abij redeo. To your Lordship first, who
 pleased so honourably to comfort me ouer this labour, and then
 to all others of like knowledge and moderation, it contenteth
 me well to submit the censure of this Treatise: for, to all mens
 iudgements, I willingly submit it not. Some are ignorant, and
 cannot iudge. Now, q Sen. Proverb. Graue iudicium est eius, qui iudica-
 re non potest: The ignorant man, the seuerer Iudge. A-
 nacharhis mistiked it in Greece, and so doe I here with vs. r Laert. in vita
Anachar. Artifices certant, iudicant qui non sunt artifices: Diuines
 stand and preach in the pulpit; artizans sit and iudge in
 the alehouse. Others are too rash and hastie in iudgement:

The Epistle Dedicatorie.

f Naz. cyg. carn.
in definit.

Plutarch. non
posse suauiter
viri iuxta Epi-
curum.

u Bernard. ser.
39. in Cantica.

whereas Iudiciū est firmitas stabilitasq; deliberationum
mentis: Iudgement is a firme and stable verdict, giuen of
that vpon which the minde hath often deliberated. *Others*
like madd dogges snatch here and there on both sides as they
goe; reading by starts, and iudging by parcels. But Plutarch
well aduiseith those that will *scifi* other mens doings, or con-
fuse other mens writings, non obiter percurrere, nec vo-
ces hinc inde avulsas adorti: not hastily to runne them
ouer, nor to snatch here and there a word and away: but
totally and aduisedly to examine the whole. *Others are mali-*
cious, poisoning with their eyes (like Witches) euery thing they
looke on, maligning other mens credits, and deprauing other
mens labours: u Habet malitia currum suum (saith S. Ber-
nard) rotis quatuor consistentem: senuitia, impatientia,
audacia, impudentia. Malice is at her chariot or caroch,
for shee is a losie minded dame. This chariot is drawne along
on foure wheelles: crueltie, impatiencie, boldnesse, and
impudencie. Cruell shee is, shee will spare no mans name,
no not his life. Impatient shee is, shee will beare no mans in-
firmities, no not an error, though to erre be most humane. Bold
shee is, shee blurteth out all wha soeuer shee knoweth. And
Impudent shee is, no checke nor rebuke will snibbe her, to make
her hang the head. To stand therefore to such Iudges, were
haife before a hand to condemne my selfe. But to learned men,
to temperate men, to studious men, to curious men, to your
Lordship, and to your like, is this poore labour in all deuotion
most reuerently submitted.

Now some things there are, in which I humbly craue fauou-
rable interpretation.

1. As first, that I doe not put vpon this Treatise in the pen-
ning, that vigor and viuacities which it carried in the preach-
ing. For there is euen in nature a great difference between the
tongue, and the quill, betweene speaking and writing. The vo-
ry sound and tune of the voice is melodie to the eare: it being
the proper Obiect of that Sense. And thereof it is, that the
specia!!

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Speciall part of ¹ Oratorie, is said to be Pronuntiatio. And besides that, ² Vox est iclus animi: passing through the eare, and braine, and blood, it smiteth (as it were) and giveth a stroke vpon the verie soule, and so with a kind of violence doth deeply affect it. Therefore it is called *Viva vox*, as that which hath in it a speciall kind of liveness. Hierome being absent, turneth over Macclinus to Austen that was present: ³ qui viva (vt aiunt) voce docere te poterit: who (saith ⁴ S. Hierome) may teach thee thereby the lively voice, better then I can by an Epistle. But yet further, besides all the worke of Nature, there is in Preaching a speciall gift of grace: which enableth a man to speak with such evidence of the Spirit, & with such power to the Conscience, as no pen of man by writing can expresse: whereof Preaching is the most lively and effectuall instrument of saluation, and so to be respected.

2. Secondly, I must craue pardon, that all things are not here exactly set downe, in that order and forme in which they were deliuered. Writing nothing at large, nor carrying with me any helpe of my notes into the pulpit; some things might easily be forgotten, which I premeditated, some things might be added, which I premeditated not: some things might misse their due place, and some things their due poize: some things might be enlarged, some things might be contracted more then I purposed: ⁵ Οὐ γὰρ ἐστὶν λόγος ἀνθρώπου ἐν ἑαυτῷ: It is not possible ⁶ but things written will slippe out of memorie. I did thus in my yeares, which an other said he had done in his vigour,

⁷ b Oraban meditata loquens, tres tractus in horas. ⁸ b D. Grante, To doe it without set forme of words, and to misse nothing either of matter or manner, must be the act of a man of greater gifts then my selfe. But now when I returned home, and after some many requests, had resolved to commit that which I had said to writing; I had no safer rule to walke by, then the method by which I had in short notes digested my meditations. And therefore in that forme, they come forth into the world.

3. Thirdly, if any take offence at the multitude and multiplicitie

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plicitie of mine allegations: I would haue them to knowe, that as it is not mine vsuall manner of preaching in the countrie; so here are many more Quotations added, and some a great deale more enlarged, then as they were at that time deliuered. Tullie said of youth; c Dandum est aliquid ætati: So say I in this case: something must be giuen to this learned age, something to the solemnitie of that place, and something to the expectation of the bearers. Sure I am, that much was to be giuen to this Argument, where the Position was to be ouerswaid by Antiquity, for that the Doctrine is on all sides challenged of Noueltie. It is hard I confesse, to hold The golden meane. But there is a worse extremitie growne vp in preaching, which for reuerence of mine owne coate, I will thus taxe from S. Augustine in an Allegorie: d Aduertendum est, non solùm rerum corporearum nitore & pompa, sed etiam in ipsis fordibus lutuosis esse posse iactantiam: & cò periculosiorem, quo sub specie seruitutis Dei decipit.

*c Pro, M. Cælio.
d De serm. Do-
min in monte.
lib. 2.*

I haue said, if not all that I would, yet all that I could, the time so straightening me in the penning hereof, as I haue scarce found leisure to read it ouer. My prayer is now to Almighty God, that he would be pleased in mercie to accept of these my poore endeauours, and to blesse them to the good of his Church, for which they haue been undertaken. And for your Lordship, my supplicatiõ shall euer be, that God would vouchsafe to continue in you, that liuely, iustifying. and sauing faith, treated vpon in this Sermon, which may keepe you from trembling here, and in the day of iudgement. So I take my leaue. From Combes in Suffolke. May. 29. 1613.

Your Lordships in all
Christian deuotion,
MILES MOSSE.



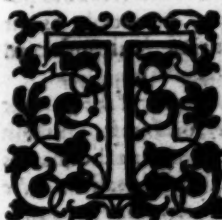
IVSTIFYING AND SAVING FAITH

distinguished from

The faith of the Devils.

The Text.

*Iam. 2. 19. The Devils beleene,
and tremble.*



He *Inscription* of this *Epistle* is somewhat diuers, not onely in the *Latine*, but even in the *Greeke* editions also; but the best and the most compleat, is that which *Stephanus*, and *Beza* follow; *Iacobi vñ Apostoli Catholici Epistle of Iames the Apostle.* It noteth foure pointes worthe of obseruation.

Prolegomena.
The inscription.

1. It is an *Epistle*. And that not onely in a *metaphoricall* sence, as *Paul* calleth the *Corinthians*, his *commendatorie* *Epistle*, or as *Christ* may be called an *Epistle* sent to vs from his *Father*: or as *S. Augustine* calleth all the *Scriptures*, *Letters* or *Epistles*, which haue come to vs hither, *de illis cimitate vnde peregrinamur*, from that *heauenly* citie from whence we are yet *pilgrims*: but also in a more proper and small meaning. For it is a *Letter* sent of one friend absent from an other; euen from *Iames* the *Apostle*, to the *twelve Tribes*.

A 2

Tribes

Tribes scattered abroad. And so is by this Title distinguished from the *historiall*, *Prophetiall*, and *Poeticall* bookes of the holy Scriptures.

2. It is a *Catholicks* Epistle. *Catholicks*; not onely because the Doctrine contained in it is *orthodoxall* (in which sense the word *Catholicks* is often used of the Fathers:) nor onely because the use of it is *Catholicks* (as well to vs as to those to whome it was written at the first: but also (and rather) because it is not directed to any one man, as those of *Paul* to *Timothie*, *Titus*, and *Philemon*: and those of *Iohn* to the *Elett Ladies* and *Gaius*; no nor onely to some one particular Church or place, as those to the *Romanes*, *Corinthians*, *Galatians*, and the rest: but to all the *Iewes* dispersed in all countries of the world: as hath bene before our time well observed. Therefore we translate it, *The generall Epistle*: not as fearing or abhorring the word *Catholicks*, as the *Rhemists* object vnto vs: but as desirous to expresse best the meaning of the word, as our learned *Falke* the *Papismaster* of his time, hath answered in that behalfe.

3. It is the Epistle of *S. Iames*. The name of the Author fully answereth the Argument. *Iames*, or *Iacob*, signifieth a *Supplanter*. And it was giuen at the first as other names commonly were to *translations*, from a speciall occasion. *Nec tamē absurdum est* (saith *S. Cyril*) *ut Iacob ueritatem quoniam supplanter, id est, qui supplantat Sathanam*: yet may every supplanter or underminer be called a *Iacob*: even he that supplanteth and undermineth *Sathan*. Now, this *Iames* the Author of this Epistle, is a notable *supplanter* of all prophane *Esau*: which bragge of the Spirit, and walke in the flesh: which professe *Faith*, and neglect *works*: and so is therein a very pionicer to undermine the kingdome of the Deuill.

4. It is the Epistle of *Iames* the *Apostle*. So the best Greeke copies haue it. And those which syned the *Ge-*

e Tertull. de
Trinit.
Chrysostom. in
deum, &c.
Athanas. in symb.
f. August. contr.
Crescon. gram.
mat. lib. 1. cap. 9.

g Graec. scholi.
ast. Oecumen.

h Test. Rhem.
in vit. epist. in
cobi.

i Gen. 32. 26.
h Ambros. com.
in Rom. 1.
i Cyril. in
Mat. 40.

Epistles and *Epistles* into the *Syriac* language, immediately after the *Apostles* times, = *Iacobum Apostolum agnoscent*, ac- knowledge this *Iames* for an *Apostle*. And so *Trinellius* translate it from the *Syriac*; *Epistola Iacobi Apostoli*. The Argument which *Iliricus* alleadgeth to the contrary, viz. that this *Iames* intituleth himself the *servant of Christ*, and not an *Apostle*; which he would not have omitted (if he had beene an *Apostle*,) *maioris auctoritatis gratia*, for the adding of *auctoritatis* to his writing; is (as a number of his positions are) more subtil then iudicious. For *Paul* omitteth his title of *Apostleship* to *Philemon*. So doth the *Author* of the *Epistle* to the *Hebrewes*; and both *Iohn* and *Iude* in their *Epistles*. And besides, that is not nothing which *Lyranus* alleadgeth to this purpose, that = *Iames* writing to the bragging *Iewes*, who carried themselves so high above the *Gentiles*; to induce them by his example to humilitie, *non nominat se Apostolum, quod nomen est dignitatis: sed servum quod nomen est subiectionis*: he intituleth not himselfe an *Apostle*, which is a name of dignitie, but the *servant of Christ*, which is a name of subiection.

Now, this is here worth the noting, that this *Epistle* being written by *Iames* an *Apostle*, it was not written by that *Iames* that was surnamed *Oblias*; whome the *Apostles* *Peter*, *Iames*, and *Iohn*, are saide to have ordained *Bishop* of *Jerusalem*: though I am not ignorant that *Eusebius*, and those that follow him, doe so conceive it. For that *Iames*, though he were an holy and worthe *disciple* (as our of *Evangelium* and *Iosaphus* is related); yet was he but a *disciple*, and none of the twelve that were named *Apostles*. And besides that, it is to me a great reason, which one of the late writers hath alleadgeth in this case; that to write a *Catholicke Epistle*, that is, an *Epistle* common to many churches, and not peculiar to any one, *videtur Apostolice munus proprium fuisse*, seemeth to be an office peculiar to an *Apostle*.

m Arcetius in arg in Epist. Iac.

n In Epist. Iac.

o Lyra. in epist. Iacobi.

p Euseb. hist. l. 2. cap. 1. ex Clementis lib. 6. c. 10. q Euseb. hist. 2. cap. 33. Niceph. l. 2. c. 18. Erasmus, Gualter. Test. Rhem. Pricator.

Justifying faith distinguished

4

f Mat. 10. 1.
e Hemingius
Arctius Piscat.
u AG 12.2.

Being an *Apostle* that wrote this *Epistle*, it must needs be that *James* which is called *the sonne of Alphaeus*, as the new *Interpreters* doe conceive it: and not *James* the sonne of *Zebede*, who was put to death by *Herod* anon after the ascension of *Christ*. For this *Epistle* was written after the *Gentiles* had received the *faith*; as appeareth by the dispersion of the *James* among them. Therefore was the *Syrian Interpreter* much deceived, who ascribeth this *Epistle* to that *James*, before whome our *Saviour* was transfigured in the mount. For he was the brother of *John*, and so the sonne of *Zebede*, as it is manifest from the *Scriptures*.

x Mat. 17. 1.

The Authoritie.

y Euseb. hist.
lib. 6. cap. 19.
z Hist. 1. 2. c. 32.
& lib. 3. c. 19.
a In Catalog.
Script.
b Lib. 3. cap. 38.
& cap. 46.

e De sacra
Scriptura thes. 5

d De doct.
christ. lib. 3. c. 1.

c Exposit. in
symbol.

f De scriptura
libris genuinis.

g Art. 6.

h Art. 37.
i Rat. 1.
k Epitom. cont.

l De sacra. scrip.
tura cont. 1. qu.
1. Art. 16.

The Authoritie, and Authentitie of this *Epistle* hath bin much questioned in the Church. *Origen* mentioneth it not in the Catalogue. *Eusebius* and *Hierome* affirme, that many in ancient time did not receive it. *Nicephorus* following them, agreeth with them all. *Caietan*, *Erasmus*, *Luther*, *Adversarius*, and some others, have hardly approved it; and have witnessed their distrust of it, and added reasons thereunto. But that worthy *Zanchinus* hath quite broken the necke of the controuersie; by shewing, that although many doubted of it in the *ancient Churches*, yet it was neuer questioned of all; nor viterly reiected of any. For indeede *Augustine*, *Cyprian*, or *Rufinus* rather, *Nazianzen*, and others, doe by name recite it among the *Canonical Scriptures*. And the reformed *Churches* at this day doe receive it. Among the rest, wee of the *Church of England* doe not onely approoue it by a *Subscription*, but also ascribe it to *James* an *Apostle*. Therefore doe both *Campian*, and *Bellarmin* vniuersally challenge vs, and the Protestants in this behalfe, To them I say with our learned *Whitakers*, *Alios locessant, nobis posthac ne molesti sint*: Let them challenge others, and trouble vs no more. For we without scruple, and exception, doe generally receive this *Epistle* for a part of the holy word of *God*.

The

The *Occasion* that moued the *Apostle* to write, was not the *Occasion*, the = error of onely faith vnto iustification, as the *Rhemists* in Test. Rhem. would imple out of *S. Augustine*. For = The error of onely arg. in epist. lac. n. Fulkeshid. n. De fide, & operibus. faith, against which *S. Augustine* writeth, = was of them that thought the profession of Christian religion (how wickedly soeuer a man liued) was sufficient to saluation. Against which this *Epistle*, and others were written.

Indeed there seeme to haue beene = two principall oc- p. Hemingius. casions, that procured this *Epistle*. The one, the fierie per- secution of the Church, which causeth the *Apostle* = more q. 1am 1.2. then once to inculcate exhortation vnto patience. The o- 1am 5.7. ther, that hypocrisie which raigned in many: = For there r. Aretius, were many that professed religion, which in word were Christians; but not in life and manners. Such as *Paul* pro- phecied of, = hauing a shew of godlinesse, but denying r. 2. Tim. 3.5. the power thereof: like the Church of *Sardi*, = who had a r. Apoc. 3.11. name that she liued, but was dead. For the reformation of which, this *Epistle* is thrapped full of exhortations vn- to all good workes.

The State of this *Epistle* is almost wholly Doctrinall, The state. = *Scriptis eam more & genere docendi*: and teacheth in the u. Athas. manner of *Common places*. The first common place (fol- lowing that memorable *Beza*, who hath so well deserued of the new Testament) is begunne at the 14. verse of this second Chapter. There the *Apostle* entreth into discourse what manner of faith that is, by which a man is saued, and sheweth that it is neither an hypocriticall profession, and ostentation of faith, where it is not in truth; nor nor euery kind of true faith, which is faith indeed, that is able to iustifie a man before God: but onely such a kind of true faith, as is fruitfull in good workes. This doctrine the *Apostle* first proposeth by way of Question, = What anaieth x 1am 2.14. it, my brethren, if a man say hee hath faith, when hee hath no workes, can the faith saue him? that is, can such a kinde of faith saue him? As if hee should say; No: such a faith as

- hath no workes, cannot saue a man. Secondly, he openeth and illustrateth the truth of this proposition, by a familiar similitude. For if a brother or sister be naked and destitute of daily foode, And one of you say vnto them, depart in peace, warme your selues, and fill your bellies, notwithstanding you giue not them those things which are needefull to the bodie: what helpeth it? Even so the faith, if it haue no workes, is dead of it selfe. The meaning is: Euen as good and charitable words profit not a poore man, if we doe not indeede releue him; so speaking of faith, and professing of faith, will not saue a man, vnlesse his *deedes* declare that hee hath faith indeed. Thirdly, he bringeth in a true *be-learner*, whose faith is fruitfull, chalenging as it were an hypocriticall professor of faith to declare it by his *workes*; Shew mee thy faith by thy workes, and I will shew thee my faith by my workes. As if he should say; I haue faith, and I declare it by my *deedes*: if thou hast faith (as thou braggest) shew it by thy *deedes* also. Fourthly, he sheweth by instance and example, that not the shew of faith, no nor euery kind of *true faith* is able to saue and iustifie before God: As to beleue that there is a God, that there is but one God, that this God is mercifull, iust, &c. no, not to beleue all that to be true which is written of God in the Scriptures, is sufficient to saluation. For so much the very *Demills* of hell beleue, and yet are in no comfort, nor hope of fauour. And this hee laieth downe in the 19. verse: Thou holdest that there is one God, thou doest well: the *Demills* also beleue it, and tremble. As if he should say; In *be-leeuing* so much thou doest well: for that is true, and ought to be beleued: but this is not inough, nor sufficient. If it were, then the *Demills* might be saued; for they *beleue* so much as well as thou. But they *beleue* that, and yet tremble, so thou maiest *beleue* as much, and yet be damned. And thus I am come to the words of my Text, *The Demills beleue, and tremble.*

The words are a plaine and full proposition, consisting (as every proposition doth) *ex subiecto*: The devills. *Et ex predicato duplici*; *belous*, and *trouble*. Of the *Subiect* I meane not to speake at large, though it offereth iust occasion to intreat of the *names*, of the *nature*, of the *qualities*, and of the *number* of Devils: of which points also I have had many meditations: But by discouraging of them, I should not attaine to the principall ende of my thoughts. I will therefore deliuer onely so much of them, as maketh to the opening of the *Text*, and that even in three words; and so proceede to that which followeth.

1^a Subiectum It is necessarie that we vnderstand what kinde of *persons* or *creatures* the Apostle intendeth in this word: and the more, because the word is *δαίμονες*, and hath bene vsed in diuers significations. Therefore thus I vnfold it:

Δαίμων is a *Diminutive* of *δαίμων*. So *Tertullian*, & *Nescei* *1^a Pol. c. 31.*
τις γυνὴ δαίμονα διακρίνει δαιμόνια voce daemonia. Now
δαίμων, or *dæmon*, signifieth properly, *Deus*, *diuturnus*, *sapiens*, *sciens*, *fortunatus*, *felix*: as every meane Scholler that hath read either Greeke Lexicons, or Greeke Authors easily vnderstandeth. And therefore in old time, and among the Heathen, *Dæmon* was a word of good intendment, and vsed to the better part. For who knoweth not this distinction betweene *Plato* and *Aristotle*, that the one was called *δαίμων*, the other, *δαίμων*: yea *Plutarch* calleth *Plato*, *2^a daemones*: which yet *Xlander* translateth *Divinus*. *2^a De Heret. educ.*
Homer was called *δαίμων*, for the superexcellencie of his wit and knowledge. *Homer* himselfe calleth all his gods, *δαίμονες*. *Plato* called *universi moderatores*, *μυστερ δαίμονες*. *Hesiod* calleth the Worthies of the golden age, *δαίμονες*. *Libanius* extolleth *Julian* after his death, *2^a de daemones abstinens daemones discipule*. The Athenians say of *Paul*, that he was *Plato δαίμων ἀποστράτης*, which *Beza* translateth, *2^a Affectus fortis, peregrinatus Deorum*, of new *2^a daemones* gods.

d L. Vives in
August de civ.
Dei. l. 9. c. 19.

e De ciuit. dei
lib. 9. c. 19.

f Job. 1. 48.

g Apol. cap. 32.

h Aug. vbi sup.

i Job. 7. 44.

k Iudea.

gods. Thus hath the word beene vsed. But now, d *Post Christum natum, nomen demonis suspectum fuit, & odiosum tanquam res malefica atq; improba*: Ever since Christs time, the name of *Demon* hath beene suspicious, and odious, as the title, or note of some euill and wicked thing. *Augustine* saith, that e in the Scriptures, we haue Angels good and bad: *numquam verò bonos demones legimus; but neuer any good Devils: Sed ubicunq; illarum literarum hoc nomen positum reperitur, sine demones, sine demonia dicuntur, non nisi maligni significantur spiritus*. But *Demon*es euer signifie the wicked *Spirits*. Of that I might giue infinite instances. Read *Matth. 7. 22. Matth. 8. 28. 31. Matth. 9. 33.* and other places, too long to recite. Therefore must *Iohannes Eudemon* lately come from *Rome* flie to the Popes omnipotencie for the Canonizing of his name. For nor Scriptures, nor Fathers allow any good *Deuills*, now to be named in the Church of God. No: wicked men euer take it in the worse part. The *Iewes* obiekt it to Christ in disgrace, f *demonium habes*, thou hast a deuill: s *etiam vulgus indoctum in vsu maledictis frequentat*, saith *Tertullian*. The ignorant people vse it only to cursing and banning: The *Deuill* is on thee, the *Deuill* take thee, &c. No, h there is none so learned, and in learning so well vnderstanding what signification *Demon* hath in it selfe, and hath borne in former times, which dareth now say by way of commendation to his seruant, *Demonem habes*, Thou hast a deuill; *Sed cuiuslibet hoc voluerit dicere, non se aliter accipere, quam maledictis voluisse, dubitare non possit*: But when soeuer he vseth it, he can not doubt but to be conceived as one that meant to reuile him to whome he speaketh. So then, gather from hence, of what kind of persons *Iames* intendeth his 72 *Angels*; not of the *Heathen* gods, not of the wise *Philosophers*, not of the valiant *Worthies*, to whome former ages ascribed that name: but of the wicked *Angels*, which i stood not in the truth, k which kept not their

ritus alios est, saith Tertullian. *Hoc Angeli & demones*. All Spirits both Angels and devills are like a flying bird. *Igitur momento ubiq; sum; Totus orbis illis locus unus est*. They are here and there and every where in a moment, all the world is vnto them as one certaine place. Not by *ubiquitie*, filling all places at once, but by *celeritate*, moving to a thousand places in the turning of a hand. And therefore if that be true of *Augustine*, *Dicuntur credi quæ videntur: sicut dixit vnusquisq; acutis suis se credere*. Things that are seene are said to be beleueed: as every man saith, *hec vult holocaustis conuincere*: when the Devils seeing so much, must needs also beleue much, and be perswaded of the truth of much: according to this here of S. Iames, *The Devils doe beleue*.

2. As the Devils be much, so also they beare exceeding much. Now *Ecce est essentia audientis*, to apprehend for truth what we heare another man speak, this is beleefe. The Devils then heare God himselfe speake much, when they stand before him. And all that they cannot but beleue to be true, because they know that *Godus verus loquitur*. *Dicitur Iohanna, dissipata*. They heare the good Angels speake much, when they come among them, and all that also they cannot but beleue to be true. For they know that the holy Angels are established in the store of grace: *Angeli immutabiles sunt natura, immutabiles sunt gratia*: and so cannot fall by lying, and that they were euen from the beginning supported of the holy Ghost, *non a voluntate voluntatem amittentes*, that their will should neuer decline from the truth. Again, they heare much spoken from the word of God: and altho altho they cannot but beleue to be true. For they know that the word of God is *veritas veritatis*, the word of truth. *Dicitur veritas: Dicitur Deus in the regimine of veritatis*: and therein is no falsehood in his word. Yea, so continually they heare himselfe himselfe by his word speaking, repeating of the same sentence which, *Ecce*

a Tristitia
Iohann. 14.

b Musculi
com de fide.

c Iohann. 14.

d Titus 1.

e Plal. 124.

f Iohann de
symbol. 1. c. 13.

g August. de civ.
Dei lib. 2. c. 9.

h 2. Tim. 3. 16.
i Testul de Ge.
Genul.

u Th. Aquin.
qu. obsecutio
de de non qu.
16. art. 2.

a Plato in erat.
Lactan. l. 3.
August de civ.
dei l. 9. c. 20.
Marian. capel.
Chalcidius in
Trinam Platonis
mis, &c.

b Zanch. de
nat. dei. l. 3. c. 2.
quest. 1.

c Th. Aqu. sum.
par. l. 9. d. 24. q. 13

d Pet. Mart. in
Rom. 4. an. 1.
Dns. gloriatus
deo.

e Th. Aqu. secun.
secund. q. 1. an. 2.

f Mat. 16. 2.

g Th. Aqu. secun.
secund. q. 1. an. 2.

h Th. Aqu. secun.
secund. q. 1. an. 2.

i Th. Aqu. secun.
secund. q. 1. an. 2.

j Th. Aqu. secun.
secund. q. 1. an. 2.

k Th. Aqu. secun.
secund. q. 1. an. 2.

l Th. Aqu. secun.
secund. q. 1. an. 2.

m Th. Aqu. secun.
secund. q. 1. an. 2.

n Th. Aqu. secun.
secund. q. 1. an. 2.

sections in the heart: = *ex signis in corpora illos sequentibus*: so farre as they make impressions in the bodie, and bewraied by the passions thereof. And therefore of their abundant knowledge is it that they take this name, *Δακρυοί*, *quasi daquiroi*, that is, full of skill, full of learning, full of knowledge. Now then the Devils knowing so much of God, of Christ, of the Scriptures, of the Gospel, of things present, of things passed, of things to come, of open actions, of priuate thoughts, and so forth; how can it be but they must also beleene exceeding much? For, *b Fides est cognitio eademq. certissima*: faith is knowledge, and a most certaine kind of knowledge: yea and that even in the iudgement of the great Schoolman, *c in quantum intellectus determinatur per fidem ad aliquod cognoscibile*. Therefore Peter Martyr expoundeth these words of S. James, of the Devils knowledge, *d Credere posuit, promissit*: The devills beleene; that is, the devills doe know, what there is, one God, &c. But the Conclusion is; if beleaving be here put for knowing, yea if beleefe in selfe be knowledge, and then the devills know so much, as hath bene before declared; it must needs be out of question unto vs, that S. James speaketh truly, *The Devils beleene*. And thus the Doctrine is cleere: and sound wot ye and Application. Now the use of this Doctrine is remanifest. 1. S. James here in the word of an Apostle, affirmeth plainly and directly, that *The devills beleene*: Avoyd it, and that is sufficient: to which therefore needlesse, and frivolous for Schoolmen to long after to enquire, *e verum in demonibus si fides*, whether the Devils have faith or no? And yet a thousand and a thousand such Questions they moove: of which a man may say, with the Disciples in the Gospel, *f Ad quid hac perdisis?* To what ende serueth such wast of time and labour? A right learned, graue, and godly Diuine, and a man of famous memorie, gaue this censure of them in my hearing. He saide, *o they had plus argutiarum, quam doctrina*.

na, plus doctrine, quam usus: a goodly kind of learning forsooth; that whetteth the wit with quaint deuises, and filleteth the head with nice distinctions: with which when a man hath stuffed his note books, they are like the *Scaphylo-dendron* that *Plinie* writeth of, whose wood is faire and white like the maple, whose leaues are broad and beautifull, whose fruit is coddles with nurts sweet as the filberd: and yet *Dodonens* saith of it, that it is good for nothing. I would therefore intreat and perswade all young Diuines, to beginne their race with trauersing the worthie writings of *Luther*, *Melancthon*, *Calvin*, *Beza*, *Zanchius*, *Musculus*, and the like, (bookes some thirtie or fourtie yeares agoe in the onely request) and of them to take their chiefe repast: vsing only the other like sweet meats after a feast, rather to close the stomacke, and to delight with varietie, then to satisfie the appetite, or to support nature. For my part, I refuse not wholly to vse them, as will appeare by this Treatise: but in many cases, (as namely in this of the *Devils beloning*,) I hold both their *Objections* and *Solutions* so needeles and frivoulous, as I doe not vouchsafe them so much as a bare relation. This may suffice the bodie of this *Audiuie*; that the *Apostle* here affirmeth, and reason from the *Scriptures* confirmeth the same, that there is faith and beleefe, euen in the *Devills*.

p Plin naulitt.
lib. 16. cap. 10.

Secondly, this sheweth that the very *Devills* of hell haue some thing in them that is good. For they *beleue*. Now true and right *beleefe*, is of it selfe the good gift of God. Indeede the *Devills* as bad as they are, haue in them many good parts, For 1. their naturall substance is good: it is the creature of God, and *all that God made, was exceeding good*. 2. Their naturall qualities are good, their knowledge, their vnderstanding, their wisdom, their immortalitie, their inuisibilitie, their agilitie, and the like, are all good properties in themselves. 3. They often speake that which is good. As when they professed *Christ to be the Sonne of* *Man*. *Mat. 26. 63.*

A2. 16. 37.

u Toane Wells
of Srow market
in Sud.

x Exod. 7. 11. 33.

y Mat. 7. 22.

z Tert. de prase.

Socr. l. 1. c. 14.

Socrat. l. 7. c. 17.

a Iosep. antiq.

l. 8. c. 3.

b Iren. l. 3. c. 5.

c Apoc. 13. 13.

d lib. 3. distin. 33

e De iust. Et. l.

cap. 15.

God, and Paul and Barnabas: to be the *servants of God*. For all *truth* hath correspondencie to God, the fountaine and rule of truth. 4. Many times they doe that which is good in it selfe. As when by *Coniurers* they fetch home stolne goods to the right owners; or by *Witches* doe cure and heale desperate diseases. My selfe did once know a aged and impotent woman, so silly as she was not able to give any reasonable account of her faith, and therefore no likelihood that she should be indued with a *miraculous faith*: who notwithstanding only with a cleane linnen cloath, and a short praier in the forme of a riming spell, by blessing the sore part, cured manifold diseases, creeplees, lazers, vlcers, fistulaes, nunnes, lamenez, and what not? The whole countrie sought to her as a pettie God: but I verily beleeeue, that though the cures were temporarily good to those that enioyed the, yet they were all wrought by the power of the *Demill*. Neither may that seeme strange to any that readeth in the *Scriptures*, that a *Pharaohs* Inchanters imitated Moses: that wicked men doe many great workes: that *Herotiques* to confirme their doctrine, haue raised the dead, healed the sicke, foretold things to come: that men by enchantments haue cast out deuils: yea, that vnbeleeuing *Jewes* by calling vpon the name of our Lord, haue chased away *Devils*: that the second beast which came out of the earth (the lively image of Papacie,) did great wonders, so that hee made fire to come downe from heauen: and a thousand such instances in diuine, and humane Writers. But to returne to my purpose. Among other good parts in the *Devils*, this their *beliefe* is good. For a *faith* in the wicked, *donum Dei dici potest*; faith the great Master of the Sentences. And *Bellarmino* himselfe confesseth, that both the faith of the wicked, and of the Devils, *est recta & vera fides ex parte obiecti*, is true and right faith in respect of the object, which it apprehendeth. Yea S. *Augustine* comparing *Peters* confession

fession in the 16. of *Matthew*, *Thou art the Christ*, the
Sonne of the living God, with the confession of the *Devill*
 in the 1. of *Marke*, *I know thee what thou art, even that thou*
art the Son of God: saith, that though *Peter* was commended,
 and the *Devill* cast out speaking the same thing, and so the
 same confession was beneficiall to the one, and destruc-
 tion to the other; *In verisq, tamen non falso, sed veras non vo-*
ganda, sed agnoscenda; non deservenda, sed approbanda est:
 that is, yet in both of them it was not false, but true; not
 to be denied, but to be acknowledged; not to be detested,
 but approoved. Yes, and lastly, the very drift of *S. James*
 in this place implieth that the faith in the *Devills* is good,
 and right, and true. For hee will proove that an imagina-
 ric, titularie, and pretended faith, cannot save; by an argu-
 ment *a maiori*: for so much as there is some kind of faith,
 which is true, and right in it selfe, and yet that will not
 bring to salvation; which he instanceth presently by that
 faith which is in the *Devills*, as hath bene before decla-
 red.

Now that we may apply all this to our vse. As it is with
 the *Devills*, so is it in this case with all *Devillish* men. No
 man so wicked, nor so very a *Devill incarnate*, but that be-
 sides the common gifts of nature, as strength, shape,
 limmes, sense, reason, and such like, (which all are good
 parts in themselves) hee hath also many times, *speciales*
dei gratias, (as *M. Calvin* useth to call them) some spe-
 ciall graces of God; *quas varie & ad certum modum proph-*
anis a quoque hominibus dispartit; which in diverse sorts, and
 certaine measure, hee dispenseth to men otherwise merre-
 ly prophane, and voide of all goodnes, and religion. As
 for example: *Esau* had a certaine extraordinarie cunning;
 and dexteritie in his game. *Saladin* had a mightie gift of
 propheticie. *Saul* had another heavenly gift, hee was
 a seer, and so goe in and out wistly, and voyageously
 before the people. *Achim* had counsell; as *Uriah*

his

f Mat. 6 16.

g Mar. 1 14.

h Aug. de vnico

baptis. cont.

Petr. c. 10

i Instit. l. 2. cap.
3 sect. 4

k Gen 25 27

l Numb 23 24

m 1 Sam 10 9

n 1 Sam 27 23

o Mat. 10. 4.

p Heb. 12. 16.

q 1. Pet. 3. 15.

r 1. Sam. 16. 14.

s 2. Sam. 17. 23.

t Job. 4. 17.

u Aug. in frag.

num. 7. ex serm.

de miraculo 5.

panum.

x Act. 3. 13.

y 1. Cor. 5. 10.

z 1. Sam. 10. 11.

a Act. 3. 13.

b Chrys. serm.
Davidica can-
tica, &c. tom. 1.

his time. o *Indas* had power to preach, and to doe miracles. And yet *Eſau* was a prophane person. q *Balaam* loued the wages of iniquitie. r *Saul* was deprived of the spirit of God. t *Achitophet* hanged himselfe. And *Indas* was a Deuill. u *Baptisme* (saith S. *Augustine*) is the gift of God: But, *habent illam boni, & mali*: Euill men are baptised also; for so was x *Simon Magus*. *Prophetic* is a gift of the Spirit: yet, *Prophetam Saul iniquum*, saith S. *Augustine* in the same place; x *Saul* also was among the Prophets. At length hee addeth, *Namquid dicimur credere soli boni*? And as touching faith: Are only good said in the Scriptures to beleue? & *damones credunt, & contremiscunt*. No: wicked men are said to beleue also: yea, *The deuils beleue and tremble*. So saith S. *Augustine*. Now to come home to our selves. Hee that will cast his eyes vp and downe in the world, shall he not see a good *Statesman*, and yet a metre *Atheist*? A deepe *Divine*; and worldly minded? An expert *Lawyer*, and yet a corrupt *Iudge*? An experienced *Physician*; and yet a daily *Tobacco*ist? A faire *Merchant*, and yet a very merchant? A *Beleuer*, and yet a *deuill*? *Chrysostome* in one of his Sermons, which he intituleth in the commendation of *Dauids* Psalmes, hath this notable, but fearefull speech: b *Qui volens delinquit, vel sponte furit, demon est*: Hee that willingly sinneth, (that is to say with greedinesse: for I dare not vnderstand him of euery voluntarie trespassse) and furiously rusheth into it, (like a hard horse into the battaile) he is no better then a *deuill* in the shape of a man, or no better then a *giant*, in the nature of a *Deuill*. A terrible censure, giuen vpon all our vnnall Libertines, Atheists, blasphemers, common drunkards, daily whoremasters, continuall usurers, and oppressors, and their like, which were created to the image of God, but liue in the likeness of the *Deuill*: which professe to beleue in the righteous, but goe no further then the wicked: good parts they may haue, so hath the *Deuill*, yet good men they are not,

not, nor in more assurance of saluation then are the damned *devills* of hell. And all this must teach vs, not to content our selues with ordinarie gifts of nature, which are common with vs, to the *devills*; no nor with some extraordinary grace, by which euen wicked men are sometimes fitted to particular workes, or speciall callings. But let vs labour to turne truly vnto God by *repentance*, which the *devills* can not doe: to be engrafted into Christ by faith, which the *devills* cannot be: and to possesse the spirit of sanctification, which the *devills* cannot haue. So shall we resemble the blessed Angels in goodnes, and be partakers of their glorie in the heauens.

3. *The Devils beleene*. What? that *there is one God*. So S. James saith in this place: and much more they *beleene*, as hath beene before declared. A notable *Item* for *Atheists*, which neither beleene there is a *God*, nor a *Christ*, nor a *Devill*, nor an *hell*, nor an *heauen*, nor any thing else belonging to deuout religion. *c The foole hath said in his heart, c Psal. 14. 1. there is no God.* O damned crue of cursed men; worse in this behalfe then the very *Devils* of hell: *d Qui non credunt peiores sunt, quam demones, & tardiores quam demones*, saith *Augustine*: They that beleene not these things, are worser and duller then the *Deuills*, euen in naturall sence and vnderstanding. And yet we may say of our times, as *Arnobius* spake of his: *c Audiuimus quosdam Philosophandi studio d Trad. 10. in epist. Iohan. dedisse, partim vllam negare esse vim diuinam, partim an sit quotidie querere:* We haue heard it reported, (and I would it were not true) that some, if not schollers, giuen to the studie of Philosophie, yea Knights, Gentlemen, and others leaning too much to wit, and reason; haue partly denied flatly that there is any diuine power, and partly are yet sitting, and disputing whether there be or no. Some haue not feared to make report of Schools of *Atheisme* among vs, and I will report an example sounding shrewdly thereunto. A reuerend and auncient Preacher, who liued, and

F.M. Greenham
is his Count
ess of Atheist.



Seneca trag.
Octavia Act 2.

died not long since in this honourable Citie, a man whose goodnesse, and conscience I well knew to be such, as hee would commit willingly no fable vnto writing, reporteth this historie of an *Atheist* in *England*: A young man a *Papist* not satisfied with the course of life which he found among men of that religion; declined from them to the *Protestants*. Not contented with their conuersation neither, he diuerted from them to the *Familists*. There hee rested himselfe, and found satisfaction. The first principle which they taught him, was this, *that there was no God*. As indeed the villanies and abominations of the *Familists* beeing such, as are reported, they had need feare vp their consciences, before they attempt them, and damme vp their naturall light, perswading themselues that there is no *God* to see them, nor *Iustice* in *God* to be auenged of them: well: this youth vpon this perswasion, fell to a loose life, and at length stole an horse, for which he was apprehended, conuicted, condemned, and ledde to execution: when hee was readie to be turned off, hee desired the ladder to be staied, and vttered these words: *Well, say all what they will, surely there is a God: and this God is loning to his freinds, and terrible to his enemies. Now turne mee off*. O invincible testimonie of conscience, and o the mightie hand of the highest *God*! that is able to draw forth testimonie to himselfe from his most professed enemies. When *Seneca* dissuaded *Nero* from his villanie, and exhorted him so to deale, and so to carrie himselfe, *q. vi. salta superi semper comprobent sua*; that the Gods about might approoue and accept his doings: *Nero* answered like a dogged *Atheist*; *Italie, verbor esse cum faciam Deos?* doting *Philosopher*, (quoth hee) when I goe about mine odious designes (the polluting of my selfe, the defiling of my kintred, the ripping of my mother, the murdering of my nobles, the fiering of my imperiall Citie, &c.) shall I then stand fearing or imagining *that there are any Gods?* And what shall we say

say to hainous malefactours, that attempt, and effect robberies, slaughters, poisonings, murdering of Kings, blowing vp of Parliaments, supplanting of *Christian states*, (in which kinds our bloodie *Papists* of late yeares haue excelled:) doe they not say for the time with *Nero*, *verebor esse cum faciam Deos*? If they did not: a man would wonder that the very remembrance of the name of God should not terrifie them from so heighnous impietie. I conclude this point with that of *Augustine*, *h Vinam sicut demones indidem, sic homines agnoscerent saluatorem*: My praiser shall be for this godlesse crue, that as the *Devills* acknowledge *Christ* for their Iudge, so God would vouchsafe to turne their hearts, that they may acknowledge him, and embrace him for their *Sansour*.

Hitherto I haue spoken of the *Devills* faith, now it followeth to speake of their feare. The Apostle here saith, that *They tremble*.

The old *Latine* translateth it, *contremiscunt*. Beza, *horrescunt*. Castalio, *horrent*. Hemingius, *exhorrescunt*. All in effect to one purpose. The Greeke is, *ἐπιπνύει*: which they that haue traualled in the Greeke tongue, ascribe most properly to the roaring of the sea. For *ἐπιπνύει*, is *maris agitationis*. From thence it is translated *k* to the hideous clashing of armour in the battell; and some other things too long, and not very needefull to rehearse. The word seemeth to imlie an extreame feare, which causeth not onely trembling, but also a roaring, or shriking out. As those are wont to doe that are in extremitie of this affection.

^l The *Taylor* came trembling into *Paul* and *Sylas*, when the earth was shaken, and the prison doores were opened. ^l *Act. 16. 29.*

And the ^m *Disciples* cried out for feare, when they had thought they had scene a *spirit* walking on the waters. ^m *Mark. 6. 49.*

And ⁿ *Plutarch* sheweth the reason why in nature men in their feare doe tremere, & *horre*. The one, because the

h *Augustine* de
quinq. haec.

i *Hom. Iliad. 2.*

k *Eustath. in*
Hom. Il. 2. & 3.

n *lib. de Homer.*

spirits gathered and stirred together, doe smite the bodie, and so make it to shake, and tremble. The other, because *humore densato pili presseriguntur*: the haire beeing thrust forward with the thickned humours of the bodie, they stand right vp with feare. As the wild boare is said, *opisterni iduqz, setis horrescere*. So the word implieth, that feare in the *Denills* is so extreame, as it maketh them to quake, yea to roare out in passion. And indeede it can not be but the *Denills* must feare exceedingly. For,

1. The best men, yea the best *Angels* can not but feare, when God draweth neere to them, or they draw neere to God. *Moses* trembled, (*ἐντρονέθη γινώσκων*) and durst not behold when God appeared vnto him in the fierie bush; yea he hid his face, for he was afraid to looke vpon God. And the *Seraphims* q couer their faces with two of their wings, & not beeing able to beare the brightnes of the glorie of God, no more then we are able to looke vpon the sunne. Now if godly men, and holy *Angels*, appeare not before the presence of the glorious God, without feare, and abashment; how much lesse then the *Denill*, who is *ὁ ἀνομήτης, that euill one*? So called *καὶ ἐξ ὧν πορνείας*, because he is *apex iniquitatis*, the height, depth, the summe, the fulnes, the beginner, the finisher of all iniquitie.

2. The conscience of sinne alone is able to make any creature to tremble. It is *ὁ νόστος ἐν σαρκί*, (as *Plutarch* speaketh) like an vlcere or wound in the flesh, leauing behinde it sorrow or grieve, *ἀμείνωνται δὲ καὶ ῥιπύσσονται*, euer goaring, and euer pricking the minde. *Et caco verberere plebit*. *Adam* feared so soone as euer he had sinned. How much more then must the *Denill* needes feare, that besides his first fall, hath heaped vp sinne to sinne, *ἐκ ἀρχῆς*, from the beginning of the world? yea, and that in an high degree: *ἀνδρὸς πορνῶν ἐκ ἀρχῆς*, beeing a murderer from the beginning, yea and that not of bodies onely, but of soules also: how much more, I say, must the touch of his sinne

o Act. 6. 12.

p Exod. 1. 6.

q Eisy 6. 2.

r Calu. ibid.

s Mat. 11. 19.

t Ioh. 2. 14.

u Chrysost. in

Matth. 6.

u De tranq. an.

x Gen. 3. 10.

y Ioh. 8. 44.

z Ioh. 1. 3.

finne make him to tremble before the presence of God.

3. A malefactor condemned, and adiudged to death, can not but liue in continuall feare, expecting hourly his shamefull and painfull execution. For *death is, ἡ θάνατος* Arif. Ethic. 3. ποβηλατος, as the *Philosopher* speaketh, of all things the most fearefull. And then, *Nulla mors inquietior est, quam qua statim tota est*, saith *Quintilian*: The heaviest death is that, which cometh with all his weight at once: such as is the execution of the malefactor. Now this is the present estate of the *Devills*. They are alreadie *cast downe to hell*: b 2 Pet. 2. 4. (ταταράσας) that is, they are *indicio deputati*, adiudged c Luther. and deputed to hell, and torments; and vnto that execution they are reserved in chaines of darknes; or as *Iude* saith, *δεσφαισ ἀδύσσωτον ἔσπον*, in everlasting chaines under d Iude. 6. darknes. And so like condemned prisoners, *carceris atrocitatem dimidium pena sustinent, donec ad ultimum supplicium trahantur*; they beare the torture of the prison, and chaines, and fetters, and manicles, the one halfe of their punishment, vntill they be drawne forth to the utmost execution: which shall fall vpon them suddenly, and all at once. Therefore how can the *Devills* but tremble continually?

An example of this trembling and feare in the *devills*, the *H. Ghost* hath recorded vnto vs in the Scriptures. *Christ* f Matt. 8. 28. coming into the countrey of the *Gergasens*, there met him two possessed with *devills*. And what an horrible feare expresse they in their demeanour? First, they cried out: g as g 1 Sam. 28. 14. as the *witch* did when shee discovered the *King* so neere her, who had put Sorcerers and Soothsayers out of the land: and as the *Disciples* h Mat. 14. 26. cried out for feare thinking they had scene a Spirit, when *Christ* came walking towards them on the waters. *Clamor exprimit angustiam animi desperantis*: This crying out of the *devills* when they saw *Christ*, bewraith the straightnes of a desperate minde. As k Apoc. 18. 20 *Woe, Woe*, in the *Reuelation*. And, *ai, ai*, in *Sophocles* and l Suph. Al. 2.

Enrip Heeuba.
m Marth. 8. 29.

n Luk. 16. 23.

o Luk. 16. 28.

p Seem. in La-
ment. 1. 12.

q Di. Stella in
Luc. 8.

r Muk 56.

f N. Gorra in
Marc. 5.

e D. Stella in
Luc. 8.

Esripedes. Secondly, they would faine turne him off hand: *Quid nobis & tibi?* What haue wee to doe with thee? As if they should say, Come not neere vs, wee haue no desire to meddle with thee. Thirdly, they feare present execution: *Art thou come hither to torment vs before the time?* The word in the Originall is very significant; *basanizas*, to cast vs into the torments of hell. For so the same word is expressly vsed by *S. Luke*: The rich man in hell, *ἐν βασίλει βασανισμῶν*, being in torments. And hell it selfe is there called, *ὁ τοῦ τοῦ βασανισμῶν τόπος*, the place of torments. And so in mine opinion the Greeke Church vsed the word in their *Liturgie*, as it is excellently and to speciall purpose alleadged by our p learned Bishop of *Elie*, *ὁ δὲ ἀγῶν ἡς κοῦν ἐν βασανισμῶν, ἰσχυρῶν ἐν τοῖς ἡμέραις*: By thy vnknewne sufferings, and bellish torments, Good Lord deliuer vs. And thus e-very way they shewed, that the presence of Christ was a punishment vnto them, *sicut rex presentia Iudicis*, & *sermo fugitiui presentia Domini sui*: as the presence of the Iudge is terrible to the guiltie fellow, and the presence of the master is fearefull to a fugitiue seruant.

And if any man will obiect against this, that the deuills bewraied no such extremitie of feare; because an other Euangelist saith, *they ranne to him*, as willing to draw neere him, and worshipped him, as cheerefully doing their homage; Let that man take for answer, that the deuills ran to Christ, *ad spiritum malo voluntarie exequente, sed ad spiritum bono voluntarie compellente*: the euill spirit executing thar, which the good Spirit of God inforced them vnto. The man must needs runne, (saith our Prouerbe) whome the deuill drieth; and the deuill must needs runne, when God his master whippeth him forwards. And as for the deuills worshipping of Christ; farre enough was that from any deuout homage: for he did that which he did, *non humilitate, sed necessitate compellus*: not induced with due reuerence, but compelled by extreame necessitie. *Non amoro boni,*

boni, sed timore grauioris supplicij: not for any loue of goodnesse, but for feare of greater punishment. As a false hearted *Papist* may crouch, and creepe, and doppe like a Friar, before the Worthy *King* of great Brittain, not of any loue to his person, or honour to his estate, but for feare of his sword, and the iustice of his Lawes: The *devills* therefore notwithstanding all this, quaked like Aspen leaues at the presence of Christ.

From hence arise many lessons of instruction. As,

1. The *Devills* are euer trembling before God: it followeth by necessary consequence, that they can carrie no iollall affections, nor louing deuotions towards God. For, *Quem metunt, oderunt.* And as *Tertullian* spake the very same, *Odium timor spirat:* feare breatheth out hatred. The scholar that daily feareth the rodde, the seruant that hourly feareth the whippe, neither of them can beare true or hartie loue vnto their master. Therefore is the *Devill* rightly called *ixh, & zdyw*, because hee beareth euer tearmes of hostilitie against God, and all his seruants. S. Iohn in the Revelation sheweth, that the *Devill* fought against Michael himselfe, whom Daniel calleth *the great Prince*. And rightly, for the word implieth, *Quis sicut Deus?* who is like the Lord? And so it is by the Protestants iustly ascribed to the *Sonne of God*: who, as Daniel speaketh, standeth for the sonnes of his people. Becing foiled of him, *he persecuted the woman*. She being deliuered, *he went and made warre with the remnant of her seede*. So God, the Sonne of God, the Church, the members of the Church, are continually oppoled of the deuill, and his ministers. Hereof he is called *Sathan*, that is to say, an Aduersarie; beeing euer *ad oppositum*, resisting where hee can; obeying vnwillingly where he cannot resist. A notable paterne of all vnsanctified men; (such Father, such children,) who hauing not receiued the spirit of Adoption, and therefore continually in feare of the wrath of God;

scruce

u Ter. Apol. c. 7

x Math. 13. 39.

y Apoc. 12. 7.

z Dan. 12. 1.

a Wigand rom. 1. col 380.

b Seluice. inslit. 3

Cal inst. 2. 10. 70

Fulk in test. R. 6

Apoc. 12. 13

c Apoc. 12. 13

d Apoc. 12. 17

e 1. b. 1. 4

Mat. 1. 10

serue God, but vnwillingly; stoope to God, but traiterously; no loyall nor sonn-like affection ruling in their hearts. A good note for a man to knowe what manner of spirit raigneth in him: A wicked man led by the spirit of Satan, would doe more harme if he durst, to satisfie his corrupt affections; a good man led by the spirit of God, would doe more good if he could, to please and honour his heauenly Father: But *fear* restraineth the one, and *love* inciteth the other.

2. This sheweth the miserable estate of the deuills: they liue in continuall *fear*, and so in continuall torture; ^f *Tertulde sup.* *timor supplicamentum habet*: It is *Tertullians* speech, and almost his peculiar word: He putteth *supplicamentum* for *supplicium*, and so his meaning is, that *fear* is a punishment of it selfe. The same with the Greeke Prouerbe, *ἡ φόβος ἀλαστυν ἔχει*, *Fear* excludeth all happinesse, yea, though a man be for the present in the height of *prosperitie*, if he doe but then *fear* a fall, *et solida felicitas esse non potest*: his prosperitie cannot be compleat or perfect. How much more then the deuills, which by continuance haue wrought *fear* into an habite; and beeing cast from the height of their happinesse, halfe way to the depth of their damnation, are not onely out of all hope euer to be better, but liue in continuall expectation to be worse: how much more (I say) are they secluded from the least dramme or mite of a cheerefull, or blessed estate? *Fear* in a man is a cold affection, ^h *quasi gelu astringit*, saith *Nazianzen*. As ioy doth warme, and by warming doth open all the veins and arteries of the bodie, and so enlarge the heart: so *fear* doth coole, and by cooling doth binde like a deepe frost all the powers and members of the bodie, and so indeede straigneth the heart. Hereof the Grecians call it, ⁱ *στίγμα*, *quasi ligamentum*: for *fear* is like a band or chaine vnto a prisoner: ^k *Conscientia accusat, ratio indicat, timor ligat; dolor excruciat*, saith *Gregorie*: Conscience is the witnesse to accuse,

f Tertulde sup.

g Phil. n. n. h. i. l. i. f. l. b. 7 cap. 40.

h Orat. 9.

i Plin. l. de sup.

k Greg. moral. l. b. 25. c. 6.

accuse, reason is the iudge to condemne, *fear* is the cord to pincon, and griefe is the gallow tree to execute a sinner. And this no doubt is one of the strong *chaines* or *fetters* wherewith the Scriptures affirme the *demills* to be manacled, euen the *fears* of the wrath of God, of which they haue alreadie so sensible experience, and to the full measure whereof they are in this *fears* reserved,

Now as it is with the *Demills*, so is it with all wicked & vngodly men, who haue only that same *ἄνθρωπος δουλίας*, 1. 2. Tim. 3. 7. as *Paul* speaketh, the spirit of *fear*, and not of courage and loue: they are euer in *fear*, and so euer in torment. For, ^m *There is no peace to the wicked, saith the Lord.* And ^m *Ita est.* this as it is true of all kind of sinners, ⁿ *Nullum maleficium sine formidine est, quia nec sine conscientia sui:* No sinne escapeth without *fear*, because it can neuer shake off conscience: so is it principally verified of them, that sinne like the *Demills*, that is, which are *Ἀποστάτα Ἀγγελοι*, Apostates like the *Demills*, falling from God, and from his sincere religion. ⁿ *Cyp. de hab. virgin.* Wofull is the storie of *Francis Spira*, who after ^p *written by M. Calv.* he had subscribed to Poperie, could neuer free himselfe from the terrour of hell, but died in desperation: whom notwithstanding I can not iudge to haue sinned against the *holy Ghost*, as he complained of himselfe. For, *Peccatum in spiritum sanctum est semper malitiosum*, as I haue sometime defended publikely in the Schooles. And ^r *For Adam. in Q. Mar. an. 1555.* lamentable is the historie of *Iustice Hales*, who condescending but to some point of superstition, would first haue murdered himselfe with his penknife, and after drowned himselfe in a shallow water. But what is to be said to those setled pillars of Papacie? *Iacobus Latomus*, ^f *Parlus Eben. orat. Wittenberg.* who died in desperation, crying out that he was damned for resisting the knowne truth? And to *Stephen Gardiner*, that could not be comforted with the sight of *Peters* fall and rising againe, but professed (scaling vp as it were his owne damnation) that he had sinned with *Peter*, but had not repented

r Ad. Mon.
Gods iudge-
ments vpon
persecutors.

u Ioh 8.44.

w Mat. 11. 19.

y Matth. 10. 28.

z Phil. 2. 12.

a Prou. 17. 14.

b Bede in Prou.

with Peter: and a thousand others too long to repeat. M. Foxe reporteth of one *John Apowell*, who scoffed at his fellow, as he was reading of a religious booke. The very next day the said *John* fell out of his wits, and as he lay almost day and night his tongue neuer ceased, but he cried out of the Deuill of hell, and his words were ever still: *O the deuill of hell; now the deuill of hell: thou shalt see the deuill of hell, there hee was, there hee goeth, &c.* O the miserable estate of deuillish men, who like the *Deuill*, abide not in the truth: but are euer wasting from one religion to another, and falling away some to *Atheisme*, some to *Papisme*, some to *Gentilisme*, a number to *Libertinisme*; from whence can arise nothing but a terrified conscience, and a trembling heart. It must teach every man to sue out his *Quietus est*: and to strue to make his peace with God, repenting of his sinnes, and seeking reconciliation in the blood of Christ: in whom, and by whom only, *Wee shall finde rest for our soules*. While Christ is apprehended, and by him our peace attained, *fear* and *trembling* must be our portion, as it is continually to the damned *Deuills* of hell.

3. *The Deuills feare and tremble*. Well, and euen so the best children of God alwaies *fear*, and sometimes *tremble* also. Our Saviour Christ exhorteth vs to *fear* God principally, because hee is able to *destroie both bodie and soule in hell*. And *Paul* exhorteth vs to make an end of our saluation with *fear* and *trembling*. And *Salamon* saith, that hee is the *blessed man*, that *fear*eth alwaies. What difference then in this behalfe, betwene the holy Saints of God, and the damned fiends of hell? The answer shall be short, because it is knowne and common: *Duo sunt timores Domini, seruilis, & amicalis*. There are two sorts or kinds of the *fear* of the Lord. The one, a seruile *fear*; as when the slave or bondman *fear*eth the masters whippe. The other, a freindlike, or filial *fear*, as when a dutifull sonne *fear*eth to greeue and offend a louing father. *The Deuills feare and tremble*:

tremble: but how? *e contramiscunt timore panorum*: They tremble only for feare of punishment, that God wil plague them for their sinnes. The children of God *fear* also, but how? *d ne offendamus quem diligimus, & ne ab eo separemur*: least they offend him whom they loue, and so he depart from them. S. *Augustine* sheweth this difference by the similitude of two married wiues, the one a chaste spouse, the other a common strumpet. Both of them *fear* their husbands, but in a diuerse manner, and in a sundrie respect. The harlot she saith, *timeo virum ne veniat*: I feare my husband least hee come, and take me in my naughtinesse. The chaste Matrone, she saith; *timeo virum ne discedat*: I feare my husband, least for my misdemeanour, he should depart from mee. The harlot she saith, *timeo virum ne damnet*: I feare my husband least he punish me for mine adulterie. The chaste matrone she saith, *timeo virum ne deserat*: I feare my husband least he forsake me for mine vndutifulnesse. Both doe *fear*: but the one with a harred of her husband, from whom she expecteth punishment: the other with a loue of her husband, of whom she is loath to be forsaken. So standeth the case betweene the *Devills*, and the *Saints*: They *fear* God so, as that withall they hate him in their hearts, knowing that he will be and shall be their confounder. These *fear* God so, as withall they loue him in their hearts, as feeling that he is, and beleeuing that he will be their carefull preseruer. And if at any time mistrustfull, or carnall feare doe take hold vpon the Saints, yet it is neither totall, nor finall, as it is in the *Devills*. For the regenerate partie will euer cleaue to Gods mercie by faith; and the spirit of adoption will at length get the victorie, and make them *erie* with comfort, *Abba, Father*: whereas the *Devills* *fear* euer totally, without one droppe of faith; and finally without one moment of comfort. Therefore as it is no comfort to the Devils, to know that the Saints doe *fear* as well as they: so it need be no discomfort to the

e Lyra in Iac. 2.

*d M. Sem. l. 3.
distinc. 34.*

*e August. tract. 9
in epist. Iohann.
& epist. 133 ad
Honorat.*

Rom. 12. 15.

g H. b. 12. 23.

the Saints, to see that they feare as well as the deuills, *Modus agendi actum distinguit*. They feare punishment, these feare losse, they feare and hate; these feare and lone; they feare and despaire, these feare & hope; they feare and sinne still; these feare and amend; they feare and are damned, these feare and are saued. For there is a feare and reuerence with which we please God; the fruit whereof is euerlasting saluation.

h Basilin Plal. 33.

i March 8. 26.

k Rom. 5. 1.

l Rom. 8. 31.

m Act. 13. 9.

n Mart. 5. 8.

o Ephes. 3. 12.

p Gal. 5. 6.

q 1. Ioh. 4. 18.

Hitherto I haue spoken of the Deuills beleefe and trembling severally and asunder: and deriued vses from either necessarie to our instruction. Now consider we of them jointly and together. *They beleene, and yet they tremble. They tremble, and yet they beleene.* What? *Pugnancia loqueris Iacobe?* Good S. Iames, dost thou not speake contraries? How will these two stand together, *beleene* and *trembling*? If they *beleene*, why doe they *tremble*? If they *tremble*, how doe they *beleene*? for on the one side, *hostilis infidelitatis filius*: hostile feare is the offspring of infidelitie. Why were the Apostles *pauidi*, because they were *δρυεῖσθαι*: *Why are yee fearefull, O yee of little faith?* If therefore the deuills tremble, it is a signe that they beleene not. On the other side, if they *beleene*, then what need they *tremble*? For first: Faith maketh attonement with God: *Being iustified by faith, we haue peace toward God.* If they be at peace with God, what cause haue they to feare? For, *If God be on our side, who can be against vs?* Secondly, *Faith purifieth the heart.* Now if the Deuills be *mundi corde*: then *they are blessed, and see God with comfort.* What then need they feare? Thirdly, *faith giueth boldnes and confidence*: *By whom we haue boldnesse and entrance with confidence by faith in him.* Boldnes and Confidence are plaine opposites to feare and trembling. Fourthly, *faith worketh by lone.* Now *a lone casteth out feare.* Ergo, If they *beleene*, they *lone*; if they *lone*, they *feare* not. One of the

Fathers

Fathers expounding that place in the Song of Salomon,
Thy cheekes are comely with rows of flowers, and thy necke ^{f G. Nissen, orat.}
with chaines: maketh one of those chaines wherewith the ^{1. in Cantica.}
 Churches necke is adorned, to be *religiosa sanaq, fides*, a
 sound and religious faith: *facta de puro divina cognitionis*
auro, beaten and composed of pure gold of the diuine
 knowledge. And to this pure and golden chaine of faith,
 he applieth that of Salomon in the Prouerbs, *Coronam* ^{f Pro. 1.9.}
gratiarum accipies vertice tuo, & mullam auream circa ca-
put tuum: Thou shalt receiue a crowne of grace, or a
 gracefull crowne, vpon thy head: and a chaine of gold a-
 bout thy necke. Now then if the *Devills* haue such a crown
 of grace vpon their heads, and such a rich coller of Ss
 about their necke as *faith* is; a man would think they were
 adorned and bewitched sufficiently, to appeare with iollitie
 in the most roiall presence, even of the glorious God him-
 selfe. How then, saith *S. James* here, that *they beleeue*, & yet
 they *tremble*. The answer is this: *The devills beleeue much &*
many things, as hath bin before declared, but yet they be-
 leeu not that which should keepe them from *trembling*.
 What is that? *M. Bucer* setteth downe in three words:
Reconciliationem non credunt: They beleeue no atone- ^{f Comment. in}
 ment or reconciliation, made or to be made between them ^{ephel 1.}
 and Almighty God. Therefore all that which they be-
 leeu, will not keepe them from *trembling*. Take for an ex-
 ample of them in this case, a malefactor, a felon, a murder-
 er or traytour conuicted and condemned to death. This
 malefactor knoweth the *King*, who he is: he knoweth his
 prerogatiue royall, that he can, and is able to pardon him;
 he knoweth and beleeueth further, that the *King* of his na-
 turall disposition is mild, kind, bounteous, pitiefull, merci-
 full, (as thanked be God, our *King James* is at this day.) The
 same malefactor knoweth yet further, that the *King* out of
 his royall bountie and grace, hath pardoned many, yea
 some capitall offenders. But now withall, he hath no

meanes, nor friend to make to the King to obtaine his pardon: he hath neither word, nor writing from the King, to warrant his pardon: nay he hath no hope, that if he sought for it, the King would graunt his pardon: nay his heart is so besotted, as that he can not thinke of seeking a pardon. Here all the knowledge of the King, of the Kings mercie, of the Kings mercifull dealing with others, will not put him out of feare of death; but he trembleth daily & hourly expeding his execution. So is it with the *Devill*. He knoweth God, he knoweth the omnipotent power of God, that God can forgive him, and he can say with the leper, *Master, if thou wilt, thou canst make me cleane*. He knoweth the infinite mercie of God, that he is *mercifull, gracious, slow to anger, and abundant in goodnes and truth*: that the whole earth *is full of the goodnes of the Lord*: that *his mercy reacheth to the heauens, & his truth vnto the clouds*: yea that *the Lord is good to all, and his mercies are ouer all his workes*. He knoweth further, that God hath extended his mercifull pardon towards hainous offenders. As to David for *adulterie* and *murder*. To Salomon for *idolatry*. To Peter for *Apostacie*. To Paul for *persecution*, and to thousand thousands whose names are not recorded. All this the *Devill* knoweth well, and beleueth all that he knoweth, as hath beene before declared. But now the wretched fiend hath neither means to make for his pardon (for Christ is but *Mediator dei & hominum*, a Mediator betweene God and man, not betweene God and the deuills; and the goodnes of God, which appeared in Christ, was *εὐαγγελισμός*, not *φιλαγγέλια*, a loue of men, not a loue of deuills) neither hath he one title or iorte of a promise from God, that he shall be pardoned, neither hath he the hope that if he begge it, God will give him pardon, neither hath he an affection to desire pardon, but is thus vp (as are *all reprobates*) *in κατήναι ἀπαιτίαν, vnto a heare that knoweth not how to repent*. Therefore for all his *beloues*,
hee

u Mat. 9. 1.

x Exod. 34. 6.

y Psal. 133. 5.

z Psal. 136. 5.

a Psal. 145. 9.

b 1. Sam. 15. 13.

c 1. Chro. 17. 13.

d Ioh. 24. 15.

e 2. Tim. 1. 13.

f 1. Tim. 2. 5.

g Tit. 3. 4.

h Rom. 2. 5.

he trembleth for feare, in the expectation of eternall torments. Again, take another example of this: A man is deeply indebted, & *non est solvendo*, he hath not to pay: he heareth, he knoweth, he *beleueth*, that his Creditor is a verie honest and mercifull man; that he hath dealt very honestly and mercifully with others, giuing day to some, remitting to others a third part, a halfe part, yea to some the whole debt. But he hath neither promise from his creditor, nor perswasion in himselfe, that he will deale so patiently and bountifully with him. In this case all the knowledge that he hath of his creditors gentlenesse towards others, will no whit satisfie his minde, but he will feare daily to be vnder arrest, and to kisse the goale. Now thus standeth the case betwix God and the *Devill*: Hee is runne deeply into debt by his sinnes, (for sinnes are *iniquitates*, i debts; & *Debitum quod perinde iudicio debeat*, & *ab eo exigatur*, for which we are subiect to conuention, and conuiction, and exaction, as *Tertullian* speaketh, euen as one man is for debt vnto another:) He knoweth that God many times dealeth with men, as the kind householder with his beggerly seruant, who when he had nothing to pay, his Master forgave him all. But now he hath neither promise from God, nor *beleefe* in himselfe that those debts shall be remitted vnto him, therefore he liueth dayly vnder feare to bee cast into prison, euen into hell fire, from which he shall not be deliuered till he hath paid the utmost farthing. And hence it is that not *beleewing* mercie from God, though he *beleene* a great deale more then hundred thousands doe; yet he is not at peace with himselfe in his owne heart, but (as S. Iames saith here) *doth beleene, and tremble*.

And here now commeth fitly to be examined and discussed the true and essentiall difference between the *dead vnprouisable faith of the devills*, which will not keepe them from trembling: and the *liuely saving faith of the Elect* (as
the

i Matt. 6. 12.

k Ter. de Oran.

i Mat. 18. 27.

m Tit. 1. 1.

the ^m Apostle calleth it) which causeth their saluation.

n De vnic. bap.
tism. c. 10.

o 1. Tim. 1. 5.
2. Tim. 1. 5.

p Defence of
the Apolog.
part. 3. cap. 10.
diu. 1.

Some conceiue the difference to be this: that *Alia est vera, alia ficta fides*. The faith of the Saints they say is, a true faith; the faith of the deuills a false, or faigned faith. Absurd; for we haue heard before out of S. *Augustine*, that the deuills faith was as true a faith as Peters. And certen it is, that if they haue any faith, that must needs be true: For, *quicquid est, verum est*. And that faigned faith which they gather out of the Apostle, *fide non ficta*, is none otherwise to be called faith, then *naid' iquiuert*, by way of likelihood or similitude, because it beareth some resemblance of faith: As a king in a play is called a king, and the image of a man, is called a man, when indeede and truth, they are neither so, nor so. Therefore when *Harding* affirmeth, that *A true faith may be idle, and utterly without good workes*: this is certainly true of some kind of faith, which notwithstanding is faith indeede, as we see in the Reprobate, yea and in the deuills. And when the reuerend *Bishop* the peccetlesse *Jewel* of his time, replieth that, *The faith of the deuills indeede and verity is no faith*: this is evidently false, if it be spoken generally of the nature thereof. But as the intencion of controuersie is there betweene them (for they speake of a profitable and lively faith:) So *Harding* lieth in his throat, (for a true faith can not be idle) and *Bishop Jewels* position is most vndoubtedly true, *The faith of Deuills* (in this sense) *is no faith at all, that is, no saving or iustifying faith, as after shall appeare*. And this I thought good to note, least either any School-Papist should thinke to finde aduantage in that worthie mans doctrine, or that I in this opinion doe dissent from so Reuerend a *Divine*. But to returne to the purpose.

Others make this the difference between the faith of the Deuills, and the faith of the Elect: that the one is *informis*, and the other *formata*. They say, that the faith of the deuills is without forme, because it wanteth loue: the faith of

of the Saints is perfected and formed, for it worketh by loue. A common distinction among the Schoolemen; and a common opinion, to say that *q̄ charitas est forma fidei*: charitie is the forme of faith. Against which idle and vnlearned opinion (of which the Schoolemen are full) *Peter Martyr* disputeth fully and learnedly in his Commentaries vpon the Corinthians, whither I send them that will be satisfied in that Question. I hold my selfe to my purpose; and I say that the School-distinction is absurd of *faith formed, and unformed*: for who can imagine any thing to be without a forme, when as this is our principall in nature, *forma dat esse*? *Qualis est illa fides*: (saith one of their owne) *qua mortua est, formaq̄, sua caret*? what manner of faith is that which wanteth both life and forme? And if that be true of *Aquinas*, that *fides informis & formata*, are not diuersified *idem habitus*, (in which notwithstanding the wittie man was grossely deceived) then either the faith of the Devils hath the same forme, that hath the faith of the Elect, or some other forme at least it must haue to make it *Habituall*, and without a forme it cannot exist.

There be others yet, that make this the difference betweene them. They say, that the one is *Extorta*, or *Coacta*: the other is *Voluntaria*. The devills faith (say they) is extorted from them, *ab ipsa verum euidencia*, from the verie euidence of that which they see and vnderstand. But the faith of men (euen of euill men) is free and voluntarie. *Nos enim non credimus contremiscentes id est, inniti & coacti, sed sponte & libenter*: For we beleue not trembling (saith *Bellarmino*) that is, against our wills, and by compulsion, as doe the Devils; but willingly, and of our owne accord. Marke by the way, how learnedly the great Clarke expoundeth *S. Iames*: *The Devils beleeue trembling*, that is, (saith blind *Bellarmino*) by compulsion. But let him goe. This distinction of *faith voluntarie*, and *compelled*, hath (I confesse) somewhat more in it then the former. For it may

q Th. Aq 2.2.
quæst. 1 art. 4.
Caies ibid.
Ferus in Mat. 3.

r F. Martin 1.
Cor. 13. 3.

f Ioh. Ferus.
cōm. in Matth.
lib. 2. cap. 2.

t Th. Aq. 2.2.
qu. 4. art. 4.

u Bel de Iust.
lib. 2. cap. 15.

N. Gorran in
2. Thel. 3.

2 Th. Aq. 1. s.
quell. 3. art. 1.

be, that is true of *Thomas Aquinas*, & *Hoc ipsum demonibus displicet, quod signa fidei sunt tam evidentiā, ut per ea credere compellantur*: The Devils are grieved at this, that the signes of faith are so euident, as they are compelled to beleue whither they will or no. But if I may be bold to interpose my opinion herein (reseruing the iudgement thereof vnto the learned) I hold, that the faith of the *Elect* is as much compelled, as the faith of the *Devills*, and the faith of the *Devills* is as *voluntarie* (for that which they doe beleue) as is the faith of the *Elect*. For, as they are compelled to beleue, *euidentiā signorum*, by the evidence of things; so are we compelled to beleue, *euidentiā Spiritum*, by the euidence of the Spirit: the holy Ghost vrging, pressing, opening, and altering our vnbeleuing heart, and drawing vs euen against nature (as it were against the haire) to the obedience of faith: yea no man can obey the Spirit herein, but he offereth violence (as it were) to himselfe, and to his owne carnall and vnbeleuing soule. On the other side, when they or we doe come to beleue, whither they by sense, or we by instinct, certainly the faith it selfe must needes be *voluntarie*. For, & *Fides in potestate est*, (saith *S. Augustine*,) Faith (when we haue it) is a thing in our power. *Cum vult quisq; credit: & qui credit volens credit*: Euery man beleueth, when hee willeth to beleue, and not before, and he that beleueth, beleueth willingly; the finger of God altering our vnwillingnes thereunto. The same *S. Augustine* saith in another place, that & faith consisteth in *voluntate credentium*, in the will of the beleuers. And rightly; for no man, howsoever induced to beleue, beleueth, when he doth beleue, against his will. & *Fides est voluntaria certitudo absentium*, saith that same *Destructorium vitiorum*, which is ascribed to our learned countriman *Alexander Alensis*: Faith is a voluntarie certentie, or a certentie consisting in the will. This without all question is true among men, & how the *Devills* should beleue against their will,

De spirit. &
lit. cap. 32.

2 De predest.
innot.

2 Part. 4. c. 32. ex
Ro. Bartho. tit.
de fide.

will, (though it be against their liking) my reason doth not conceive.

But of these false distinctions and differences between the *faith* of the *Devills*, and the *faith* of the *Elect*, inough, if not too much. Yet yee know that error must be remooved out of the way, if we will make cleere passage for truth: as weeds must be pulled vp, that the corne may grow ful. *'Omnis error in visio est*, saith *Nazianzene*: Every error is a fault, and so would be corrected.

* Naz sent.
Iamblic.

Now come we to describe the true differences of these two *faiths*: and so in a few words lightsomely to open all that Saint *James* speaketh in this Chapter of a *dead faith without workes*, which can not saue a man; and yet no whit therein crossing *S. Paul*, who in his two worthie Epistles to the Romanes and Galathians, teacheth and prooueth, that *Only faith sufficeth to saluation*. Thus therefore I proceed.

The *Faith* of the *Elect* apprehendeth (as many other things) so namely and particularly, *The mercie and loue of God the Father, per Deum mediatorem, by Christ the Mediator*. Finding, and feeling that God loueth him, he in naturall affection turneth to God to loue him againe. For, *gratia gratiam parit*: Louing God againe, he laboureth to serue, and honour that God, who hath loued him first: and that by doing his will and commandements. Hereof he bringeth forth good workes, to the glorie of God, and the benefit of his Church. And thus *b faith worketh by loue*: that is, of loue, it is fruitfull in good workes. *c Quantum credimus, tantum amamus, & quantum amamus, tantum de spe presumimus. Quisq; enim fidelis, tantum credit, quantum sperat & amat, & tantum operatur quantum credit, & sperat, & amat*. And this is that which we call *fides viva*, a liuing, or a liuely faith; because it sheweth the power and life of it selfe by operation, as a tree sheweth it selfe to liue by the leaues, blossomes, and fruit which it bringeth forth.

b Gal. 5. 6.
c Greg. hom. 32.
lib. 3. in Ezech.
40. 47.

And of this *faith* is all *S. Pauls* treatie, when he maketh it the hand or instrument of our *Saluation*. On the other-side, the *faith* of *devills* apprehendeth many things, as hath beene before declared; but among all, it apprehendeth not, nor can apprehend *no mercie, fauour, loue, or pardon from God*, as from a *Father*: but all *Iustice* and *seueritie*, as from an angrie and offended *iudge*. Not beleeuing that God loueth them, they haue no inclination to loue God againe. Louing him not, they haue no care to honour him: not seeking his honour, they are not carefull to please him by performing any dutie to him, or his people. And this is that same *fides mortua*, of which *S. James* intreateth in this chapter, and is so called, because it bringeth forth no more fruit, then a dead blocke or rotten tree, nor will it saue a man, no more then it will the *devills*. Of whome the *Apostle* notwithstanding all that their *faith*, professeth here that they *tremble* in the presence of God. This I take to be the true, naturall, and essentiall difference betweene the *faith* of the *Devills*, and the *faith* of the *Saints*.

d Jam. 2. 17.

And here now my shippe must passe between two dangerous rocks; the bodies whereof though they be cliuen asunder, yet the feete and foundation ioyne both together. The good breath of the *Spirit of God* blow vpon my sailes, and the holy *wisdom* of God set steersman at my helme, that I may discouer both, and auoid both, and saile euen betweene both: and so arriue happily in the haven of truth, with the safetie of my selfe, and of my hearers.

There are at this day two dangerous opinions about our *Sauing faith*. The one, is the doctrine of our *English Libertines*, which of my knowledge are neither few in number, nor small in account. And these men doe not onely professe themselves, but also teach to others, that to beleene the storie of *Christ*, and what the *Scripture* hath written of *Christ*, is all-sufficient to *Saluation*. God (they say) requireth no further *faith* at our hands. And these I call

my

my bare *Historians*. The other is, the doctrine of them of the Church of *Rome*, who seclude confidence in the mercie of God, from the nature of *Iustifying faith*. *Lindane* saith, *Fides illa, quæ quis firmiter credit, & certò statuit propter Christum sibi remissa peccata, scq; possessurum vitam æternam, non fides est, sed temeritas*: That faith, by which a man assuredly beleeueth, & certainly concludeth, that his finnes are forgiven for Christs sake, and that he shall inherie euerlasting life; is indeede not faith, but rashnes. *Bellarmino*, whose very name breatheth out nothing but wrath, can not abide in this case to heare of mercie. He hath many chapters to prooue ^f by the Scriptures, by the tradition of the Church, by reason, &c. that *Iustifying faith* hath not for his obiekt, the speciall mercie of God: yea, and he saith plainly, that The Catholiques doe affirme, *et certam promissionem specialis misericordie, non tam ad fidem, quam ad presumptionem pertinere*; that a certaine promise of speciall mercie, belongeth not so much to faith, as to presumption. Thus, for a Christian to professe by faith assurance of his owne saluation, is among our *Pseudo-Catholiques*, no better then headie rashnes, and haughtie presumption.

As for that same ^b *prime Copent* (as the French Kings Ambassador called it openly) of the *Patres Minores* in the Councel of Trent, which the Preachers of the Augustine confession rightly tearmed, *stercus Romani Pontificis*, the very base excrement of the Bishop of Rome: they haue with their deepe wisdom wholly missed the cushion, and little hath their *Anathema maranatha* hurt vs, or our Churches (as they intended) in the chiefe point of controuerisie now in hand. For when they determine thus, *Si qui dixerit fidem iustificanem nihil aliud esse quam fiduciam diuine misericordie, peccata remittentis propter Christum, vel eam fiduciam solam esse qua iustificamur, anathema sit*. That is, If any man shall say, that iustifying faith is nothing els, but a confidence in the mercie of God, forgiving finnes for

^e *Epist. doct. euangel.*

Bella Arma Minus

^f *De iust. l. 1. c. 63, 9, 10, 11.*

^g *Ibid. c. 4.*

^h *Ioh. Sleidon l. 3, an. 1551.*

ⁱ *Protest. cont. conc. Trid. p. 75.*

^k *De fid. can. 12.*

Christ's sake, or that this confidence, or assurance, is alone that faith by which we are justified, let him be accursed. In this determination (I say) they hit not the bird in the eye, nor cross the Doctrine taught by the Protestants. We are not in the heretic of *Apelles*, which saide, ^l a man might hold what faith he would otherwise: *eos enim, qui in Christum crucifixum spem coniecissent, saluos fore, &c.* So as they reposed their hope in Christ crucified: for then they should be saved. We doe not say, as they suppose; that a iustificing faith is nothing els but an assurance of mercie: or, that this assurance alone, ioyned with nothing els doth iustifie. No: we say that ^m *Obiectum fidei adequatum*, The generall object of faith, which is as large as the extent of faith it selfe, *est omne verbum Dei in genere*, is vniuersally the whole word of God. We say that, it is ⁿ *officium fidei, veritati Dei subscribere, quoties, & quicquid, & quocunque modo loquitur*: to subscribe to all the truth of God, how often soeuer, whatsoeuer, and in what manner soeuer he deliuer it. But we say, that ^o *proprium & principale, primum & proximum obiectum fidei iustificantis*, the proper and principall, the chiefe and neereſt object of iustificing faith, is (among all other things which it apprehendeth) *Christ crucified*, with all his benefits, as he is offered vnto vs in the Word and Sacraments; and in *Christ* and through *Christ* the mercie of God the Father. We say further, for the opening of this matter, that whereas there are ^p *tres partes fidei*, (as *Musculus* calleth them) three parts, or three degrees, or three faculties, or three acts of a true faith, *Credere Deum, Deo, In Deum*: The one, to beleue there is a God: the second, to beleue all that God saith to be true: the third, to beleue in God with confidence: this same *tertius fidei gradus*, to trust in God with confidence of mercie, doth ^q *ex duobus prioribus emergere*, arise from the two former, and as *Chemnitius* speaketh, ^r *presupponit & includit*, presupposeth and includeth the former. For no
man

^l *Eusebii l. 5. c. 31*

^m *Bucan. loc. 29. de fide c. 5.*

ⁿ *Calv. instit. l. 3. c. 1. sec. 7.*

^o *Chemnit. exa. Conc. Trid. de fide.*

^p *Musc. loc. 40m de fide.*

^q *Mus. ibid.*

^r *Chem. vbi sup.*

man can by *faith* assure himselfe of the *mercie* of God; who doth not first *believe* that there is a God; and that all is true which proceedeth from him. Therefore doe not we imagine such a *iustifying faith*, as beleeueth nothing but *mercie* to himselfe; or that *beliefe* of *mercie* alone (that is ioyned with no *beliefe* els) is sufficient to iustification. But we say, that a *iustifying faith*, bath for his *Object*, all that God would haue to be *believed*: and among all other things principally, the *mercie* of God. I make this plaine by a similitude. The *vegetative soule*, is the soule of plants, and is a true soule in his kind, though it hath neither sense nor reason. The *sensitive soule*, is the soule of beasts, and soules, and fishes, & it is a distinct kind of soule by it selfe; including *vegetation*, but void of reason. The *reasonable soule*, is the soule of men, & is a distinct kind of soule by it selfe; yet such a one as includeth both *vegetation*, and *sense*. Applie this to the three kinds, or degrees of *faith*. *Credere Deum*, to beleeue there is a God, is the faith of Infidels and Pagans, and is a true *faith*, though it neither beleeue the *Word* of God, nor *mercie* from God. *Credere Deo*, that is, to beleeue all that God saith to be true, is the *faith* of *Devils* and *Reprobates*, and includeth in it the faith of Infidels, and is a true *faith* in the kind, though it apprehend no *mercie*. *Credere in Deum*; that is, by *faith* to relie vpon the *mercie* of God, is the *faith* of the *Elect*, and comprehendeth both the *faith* of the Infidels, and the *faith* of the *devils*: and is a distinct kind of *faith* in it selfe. And this compleat *faith*, consisting of all these three, we *Protestants* say, to be that *only faith that iustificieth in the presence of God*.

Against therefore both *Historians* and *Papists*, I make these foure conclusions. 1. True Christian *sauing faith*, doth not onely beleeue God and *Christ*, the word of God, and the *Word* of *Christ*, the storie of God, and the storie of *Christ*: but also it doth beleeue and apprehend the *mercie* of

of this God, *per deum mediatorem*, by Christ the Mediator.
 2. True Christian *saving faith*, differeth from the *faith* of the *Devills*, only in this (and the consequences thereof) that the *Elect* apprehend the *mercie* of God to them in Christ, which the *Devills* can not doe. 3. To beleue only the *Word* of God, and the *Storie* of Christ: is to beleue no more then the *Devills*. 4. To beleue all that the *Devills* doe beleue, and not by *faith* to applie the *mercie* of God to thy selfe in Christ, will no more keepe thy soule & conscience from despaire, then it doth the *Devills* from trembling; of which S. James saith here, that though *they beleue, yet they tremble*.

Now, that the *word of God* is cleare in this case, and that God requireth in the Scriptures, not only the *faith* of the *storie*; but also, by *faith*, an application of *mercie* to a mans owne soule; I will make manifest vnto you by foure principall arguments: whereof, The first shall be drawn from the doctrine of the *Gospel*, which is the foundation of truth; and is called in the Scriptures, *verbum fidei*, the word of faith. The second, from the Sacraments, annexed to this Doctrine; which are called *sigilla fidei*, the seales of faith. The third, from the forme of our Creed, which is *regula fidei*, the rule of faith. The fourth from the definition, or description of faith, laid out Heb. 11. 1. Of which their owne canonized Schooleman (who is among them as an other Oracle of Delphos) saith, that *though some affirme that it is no perfect definition, because it sheweth not the quidditie or essence thereof, as the Philosopher speaketh: yet if a man rightly consider of it, Omnia ex quibus fides potest definiri in praedicta definitione tanguntur, licet verba non ordinentur sub forma definitionis*: that is, All things required to the definition of faith are touched therein, though the words be not placed in a logical form of a definition. Therefore that definition we will examine in his place. But first of the doctrine of the *Gospel*.

1

† Rom. 10. 8.

2

† Rom. 4. 11.

3

u Auguſt. Term.
319. de temp.

4

u Th. Aquin. 2. 2.
q 4. art. 1.

y Metaphis. 7.

1. No man can doubt, but *faith* is built vpon Doctrine: for: *faith is by hearing*: viz. of the doctrine which is 1 Rom. 10. 17. taught vnto vs. Now vpon what doctrine hath *faith* his foundation? vpon the doctrine of the Law? By no means: for, *The Law is not of faith*. It neither describeth the *Gal. 3. 12.* faith, nor requireth the faith, by which we are iustified; but *b rationem iustificandi hominis a fide prorsus alienam habet*: it b Calv com. in Gal. 3. 12. prescribeth a meanes of iustification cleane contrarie to faith: that is, obedience and workes of the Law. It is therefore built vpon the doctrine of the Gospel: *faith* must apprehend the Gospel: *c Repem, and beleue the Gospel*. A c Marc. 1. 15. gaine, *d Goe preach the Gospel to euery creature*. Then d Marc. 13. 17. it followeth; He that beleueth (the Gospel) shall be saued: hee that beleueth not (the Gospel) shall be damned. The matter therefore to be beleued, is the Gospel. Now, what is the Gospel? A bare Historie only? or a bare historicall narration of things done and passed? By no meanes. *e Euangelium est forma vite ex resurrectione*, faith S. e De spir. sanct. cap. 13. *Basile*; The Gospel is a doctrine of a new forme of life, following vpon our regeneration, or spirituall resurrection. And S. *Augustine*, speaking of *Philips* preaching to the Eunuch, *f wayyaxia alo aulo rdy ihouy: & Hoc est euangelizatio Christi, non tantum dicere qua sunt credenda de f AQ 8. 35. g De fide & o- per. cap. 9.* *Christo, sed etiam qua obseruanda ei qui accedit ad compagem corporis Christi*: This is to preach the Gospel of Christ, or Christ in the Gospel, not only to teach what things are to be beleued concerning Christ, but also what things he must obserue and practise, which commeth to ioine himselfe to the bodie of Christ. The Gospel therefore is a Doctrine of admonition, of exhortation, of practise, of reformation: not a narration only. A note which I would not omit, because if you marke them, either Protestants or Papists which content themselves with the *faith* of the historie; yee shall find little of spirituall death, or resurrection in them; that is, little mortification of the flesh, or viuifi-

cation of the Spirit, by the power of the death and resurrection of Christ; wherein notwithstanding consisteth the very vigour and marrow of the doctrine of the Gospel. But I come nearer to the purpose. What may we call the Gospel? *h Evangelium est prædicatio salutis ueræ, salus Nazianzeno*; The Gospel is the preaching of a new kind or means of saluation: viz. brought into the world by *Iesus Christ*, and differing from that olde of Moses: which who so doth, shall liue in them. The Gospel then preacheth a new saluation; and in whom preacheth it? to vs. And must we beleue the Gospel? Then must we beleue this new saluation. *Theophylact* sheweth a reason why that which we call the gospel, is called in the Greeke, *Euangelion*: *h Evangelium dicitur, quod nunciat nobis res prosperas, & bene se habentes, id est, bona*: It is called the Gospel, (as we would say a Gods spell, or a good spell) or (as the Greeke etimologie giueth) a message of good newes, because it telleth vs of things going well on our sides, and prosperously with vs; that is, of things good and commodious vnto vs. What are those? *Nempe remissionem peccatorum, iustitiam, reditum in celos, adaptionem in filios Dei*: The gospel relateth vnto vs, the remission of sinnes, righteousness, or iustification, our restoring vnto heauen, our adoption to be the sonnes of God. All this the Gospel telleth vnto vs; and this I trowe is a great deale more then the narration of the historie of Christ. But let me adde a little more out of that Father against our meritorious workemungers; *Nuncias autem, quam facile ac gratis hac accepimus: neq; nostro labore affecti sumus hac bona, neq; ea ex nostris acceperimus bonis operibus, sed gratia & misericordia Dei, talia bona consecuti sumus*: that is to say, The Gospel telleth vs withall, how easily and freely we haue received these things, (that is, remission of sinnes, iustification, restoration to heauen, adoption to be the sonnes of God.) For it telleth vs, that we haue not obtained these things,

either

*h G. Nazianz.
dig. carm. in de-
fin.*

h Leuit. 18. 5.

h in Matth. 1.

either by our owne Industrie, or by our owne good
 workes, but by the grace and mercie of God. O comfor-
 table Gospel: here is a verie Gods spell indeede, here are
 glad tidings indeede, here is a doctrine that passeth all
 ioy comprehensible with the deepest vnderstanding. But
 now gather we this together. Doth the Gospel bring good
 tidings to vs of good things that haue beided vs? Are
 these good things, remission of sinnes, iustification, and
 the rest? Doth the Gospel tell vs that wee haue receiued
 these benefits without our labour, and without our merit
 freely of the grace of God? And must we beleede the gos-
 pel? Why then we must beleue, that these glad tydings
 are sent to vs, that remission of sinnes, and saluation is
 giuen to vs, that we are saved by *mercie* without our *owne*
deserts. Is not this to beleue more then the storie? Nay,
 is not this to take home the Gospel to our selues? Is not
 this by *faith* to beleue that the saluation which Christ
 wrought for man mentioned in the Gospel, *was accipimus*,
 we haue receiued: No doubt it is, and so without doubt it
 must bee. For, if *faith* be built vpon the doctrine of the
 Gospel; then, *Qualis causa, talis effectus*: such doctrine,
 such faith. But the doctrine of the Gospell is a doctrine
 of remission of sinnes, of iustification, of adoption, of sal-
 uation by Christ vnto vs. *Faith* therefore must be a *faith*
 of remission of sinnes, of iustification, of adoption, of sal-
 uation by Christ to vs: which I trowe is an applying of
 Gods *mercie*, and Christs *merits* vnto our selues.

And here let none obiekt vnto me, that a man may be-
 leue there are glad tidings in the Gospel; that a man may
 beleue that the Gospel preacheth remission of sinnes and
 saluation by Christ, and yet not to apply them to himselfe,
 as doe the deuills and thousands of Reprobats: for this in-
 deede (say I) is to beleue the *storie* of the Gospel; but this
 is not to beleue the Gospel. For the Gospel is a doctrine,
animans, ac offerens ingenia bona, & ad ea accipienda blan-

*I Illuc et vis
 Scrip. in verbo
 fiducia.*

m Il. 10. 1.

n Jer. 31. 33.

34.

o Il. 35. 1.

p Matth. 11. 28.

q Matth. 9. 1.

r Luc. 19. 9.

s Act. 2. 39.

t Rom. 4. 25.

u Eph. 1. 4. 5.

x Apoc. 1. 5. 6.

diffinitio iustitians: a doctrine that hearteneth vs on; *Com-*
fort yee, comfort yee my people. A doctrine that offereth vn-
 to vs infinite good; *I will be their God, and they shall bee*
my people: I will forgive their iniquities, and I will remember
their sinne no more. A doctrine that kindly iustifieth and ab-
 lureth vs to emertaine the goodnes offered therein: *Ho,*
every one that thirsteth, come to the waters. And againe,
Come unto me all yee that are weary. Yea, that which is
 most of all the Gospell preacheth mercy in vnto men appli-
 catione, as it were thrusting it into their holmes, and pin-
 ning it vpon the hearers sleeves: *Thy sinne are forgiven thee:*
Saluation is come to this house: *The promise is made to you*
& your children: *who was delivered to death for our sinnes, &*
rose againe to our iustifications: *As he hath chosen vs in him,*
who hath predestinated vs to bee adopted: *To him that loved*
vs, and washed vs from our sinnes in his blood, and made vs
Kings and Priests vnto God: and a thousand like. So that
 the Gospell doth not onely preach remission of sinnes, and
 saluation vnto men; but it preacheth it with application
 vnto the hearers. And therefore to beleue the Gospell,
 is to beleue it with application, and so to apply and ap-
 propriate the benefits contained in it, vnto thine own selfe
 that hearest it. This say I is to beleue the Gospell. And so
 much for the Gospell, which is, *The word of faith.*

2. Now, as touching the Sacraments, which are *The*
seales of faith. What manner of faith doe they seale vp,
 and confirme in our hearts? Doe they seale vp vnto vs the
 truth of the storie? Are they confirmations vnto vs, that
 y Christ was about 30. yeares olde when he was baptized?
 that he was tempted in the wilderness? that hee raised
 Iairus daughter, that hee preached in the Synagogue,
 that hee washed his disciples feete, or such like? Nor but
 they seale vp that which is a great deale more consequent
 to vs: and that is, *The mercie of God, and the benefits of*
Christ to belong vnto vs. As for example; In the Sacra-

ment

r Luc. 1. 22.

s Matth. 1. 1.

t March 8. 25.

u Luc. 4. 16.

v Joh. 13. 4.

ment of baptism, there is first *water*; which *Pindarus* said was, *4 rerum optima*, the best creature that is: a worthy representation of the blood of Christ; which Peter calleth, *et ipsis* *2* *precious blood*: for the ineffimable effects. Secondly, there is the inseparable proprietie of *water*, which is to wash and cleanse: a representation of the power and vertue of the blood of Christ, which cleanseth from all sinne. Yea, and thirdly, there is the applying of this *water*, vnto the body of the person baptized: a signe of the appropriating of the blood of Christ, and the vertue thereof vnto him that doth receiue it. And so baptism carrieth with it, not onely a representation of Christs blood, and the power thereof in generall: but also a particularizing of them both vnto the person, which is made partaker of that holy Sacrament. Hereof S. Paul calleth Baptisme, a putting on of Christ: *All ye that are baptized into Christ, ye are put on Christ*. They haue put him on as their owne garment vpon their owne backs to couer their nakednes, to shrowd them from the parching heat, and from the pinching cold. Hereof againe it is that Peter saith, *baptisme sauerh vs*: that is, shadoweth to vs the power of Christ, by which wee are saued. Hereof Tertullian said, *In baptism tingimur passione Christi*: In baptism wee are dipped in the passion of Christ. Hereof said *Nazianzenus*, *spiritus sanctus nre deiscat per baptismum*: The holy Ghost deificeth me by baptism: that is, by holinesse maketh vs partakers of the godly nature, as Peter speaketh. Yea hereof is that high commendation which S. Basil giueth to the Sacrament: *Baptismus est captiuorum & caris alienis remissio, peccati mors, anime regeneratio, amictus splendor, character indispensibilis, caeli iter, regni celestis conciliatio, adoptionis gratia*: Baptisme is goal-deliverie to the prisoners, discharge to them that are in debt, the death of sinne, the regeneration of the soule, the gorgeous array, the indeprehenible badge, the passage to heauen,

d Pind inio
Oly up Plat. An
aqua vel ignis
G. vet. lor.
e 1. Pet. 1. 19.

f 1. Joh. 1. 7.

g Gal 3. 27.

h 1. Pet. 3. 21.
Beza.

i De baptism.

k Nazian. orat. 4

l 1. Pet. 1. 4.

m Basil. exhort. ad baptism.

heaven, the obtaining of the kingdome of heaven, the grace of adoption. And such a thing is Baptisme, not *ex opere operato*, (which the Fathers neuer dreamed of, that knewe that wicked men also were baptized, as wee have heard before out of *Augustine*) but by representing, yea exhibiting, yea applying Christ and his graces vnto vs, and sealing vp to our faith, the exhibition, and the application, and so the proprietie and benefite thereof. Baptisme therefore applieth to the receiuer the *merits* of Christ in *Christ Iesus*, and the vertue of his blood to remission of sinnes.

Then to proceed to the Sacrament of the Lords supper: there is first *Bread* and *Wine*, a representation of the bodie, and blood of Christ. There are secondly with them, the naturall qualities of bread and wine: which are *o* to strengthen and make gladd the heart, *o* *Apprimis panis refectio*: Bread is a speciall nourisher. And wine is, *o* *sanguis terre*, the blood of the earth, as *Androcydes* wrote to *Alexander*. *q* *Sanguis vine*, the blood of the grape. A liuely image of the vigor of the bodie and blood of Christ: of which himselfe affirmeth, *r* *My flesh is meate indeede, and my blood is drinke indeede*. Yea: and that, such meate and such drinke, *that whosoever eateth this flesh, and drinketh this blood hath eternall life*. But all this is *Historicall*. There is therefore yet farther in this Sacrament, a giuing of bread, a taking, and eating of this bread: there is also a giuing of this wine, a taking, and a drinking of this wine by the communicants. This Action as it is most liuely, so it is most significant: it representeth the giuing of the *bodie* and blood of Christ to the receiuer; the taking of the bodie and blood of Christ by the receiuer; the eating on the bodie of Christ, the drinking on the blood of Christ by the receiuer. And so assureth our faith, not onely that Christs *bodie* was broken, and Christs *blood* was shedde, but that it was also broken, and shed for vs, to whom the sacra-

a Psal 104. 15.

o Plotarch. sy.
nopt. lib. 6. c. 8.

p Plin. l. 14. c. 5.

q Gen. 49. 11.

r Ioh. 6. 55.

sacramental signes thereof are there tendered and reached out; and so sealeth vp vnto vs our spirituall nourishment by him vnto everlasting saluation. *Gregorio Nisseno* speaking of those words in the Gospell of Iohn, *There came out of his side blood and water*, maketh them two images of the two Sacraments: *Quoniam tum per diuinum baptismum, tum per sancti sanguinis participationem & usum, consecrati* et G. Nissin exp. eorum verb. *nos, ac diuinitatem induere credimus*: For both by diuine baptism, and by the participation and vse of his holy blood, we beleue that we are consecrated to God, and doe put on vpon vs the diuinitie, that is, the diuine qualities of God. And he alleadgeth there *Chrysostomes* monition vpon the Exposition of those words: *Cum ad horrendum poculum accedas, tanquam ab ipso domino lacte bibiturus accedas*: When thou comest to drinke of this featefull cuppe in the Sacrament, come as if thou shouldest there drinke blood, running out of the very side of the Lord. So applicatiue should be our faith, in communicating these holy misteries. And indeed in such an applying maner did our Lord Iesus institute this Sacrament: *Take yee, eat ye: this is my bodie, which is giuen (not for others only) but for you.* And againe, *This cuppe is the new Testament in my blood, which is shed (not for others only) but for you.* Every man therefore that taketh these misteries, must beleue that Christs bodie was broken, and that Christs blood was shed for him: which I trow is a great deale more then to beleue the storie. *S. Bernard* hath a notable saying, expresse to this purpose: *& hoc designat illibatam illud altaris sacrificium, ubi dominicum corpus accipimus*: And this doth that holy and vndefiled sacrifice of the altar signifie vnto vs, where we receiue the Lords bodie; *ut sicut uidetur illa forma panis in nos intrare, sic nouerimus per eam, quam in terris habuit conuersationem, ipsum intrare in nos, ad habitandum in cordibus nostris per fidem*: that euen as in that Sacrament, the forme of bread is seene and

scensibly

sensibly discerned, to enter into vs and our bodie; so we might know that Christ himselfe doth enter into vs, according to that state which hee had here amongst vs, to dwell in vs and in our hearts by *faith*. The name of the Sacrifice of the Altar, I refuse not. Our right reverend and right learned Bishop of Winchester hath abundantly shewed: how that tearme was vsed of the Fathers, and how it may be receiued of vs. The carnall eating of Christ (if S. Bernard any such) is also notably confuted by the same man in the same treatise. But this is that I would prooue, and that pregnantly, from the words of the Father; that, the Sacrament of the Lords supper, which hee there calleth, the sacrifice of the Altar, is not only a bare signe and representation of Christs bodie and blood, broken and shed vpon the Altar of the Crosse: but also that the receiuing in of the bread and wine into our selues, doe seale vp vnto vs that doe receiue them, Christs owne entering into vs, and dwelling within vs, euen in our hearts by a lively *faith*. And hereof it is that we call the Sacraments, *signa exhibitiva*, signes that doe exhibite, reach forth, and tender the things which they figure and represent. And our Church rightly professeth of the Sacraments, that they are, *non tantum nota professionis Christianorum*, not only markes or badges of Christian profession, *sed certa quadam potius testimonia & efficacia signa gratia atq; bona in nos voluntatis Dei*, but rather also and much rather certaine assured testimonies, and effectual signes of the grace and good will of God towards vs. In so much that when I come to the Lords table, and there the Minister reacheth forth the holy mysteries to mee, and I receive them at his hand, *Nihil dubito, quin ipse vere porrigat, & ego recipiam*, saith Calvin: I nothing doubt but that Christ doth verily reach out vnto me, and I doe verily receiue his bodie and blood to become the food and nourishment of my soule. Such a *faith* therefore doe the Sacraments seale vp
vnto

y D Billoe, The
difference of
Christian sub-
iunction, &c. par.
3. pag. 506. &c.

v Art. in synod.
London. 1562.
De sacram.

v Calv. Instit.
l. 4. c. 17. sect. 33.

vnto vs, as doth not only acknowledge al that Christ hath done to be true; but also doth applie the merits of Christ, and thorough them the *mercie* of God vnto euery worthy receiuer thereof. And so much of the Sacraments, which are the *seales of faith*.

3. It followeth to speake of our common forme of Creede, which is not amisse called, *regula fidei*, the rule, or square of our faith. Because it containeth the most principall points of our Christian religion, to the proportion whereof other particulars must be reduced. Blind *Bellarmino*, (for who so blind as he that will not see?) vseth this for the first, and as it were principall reason; that iustifying faith is not confidence of mercie, because that *In symbolo fidei*, in the common rule of our faith, many things are contained which are necessarie to be beleueed, if a man will be iustified by faith: of the vnitie, of the Trinitie, of the incarnation, passion, and resurrection of Christ, &c. *De speciali autem misericordia ne verbum quidem*, but in all the Creede, or Creedes, (for hee ioyneth the soure knowne Creeds together) there is not one word of speciall *mercie*. And therefore he there striveth to confute *Luther* and *Melancthon*, that would include the apprehension of speciall *mercie* in the Creed: the one, vnder that Article, *I beleene the holy Catholique Church*: the other, vnder that Article, *I beleene the remission of finnes*. Well: let the controuersie stand betweene them as it doth: for I will not meddle with the latter part of the Creed; I will vse a new argument out of the former part, which concerneth God, and our beleefe in him. And touching that I say, that not only particular words, but the whole tenure of our faith, as we professe it in the Creed, doth imlie apprehension of speciall *mercie* to the professor. Marke how the forme of the Creed runneth; *quoniam in his visis uisita, I beleene in God the Father*. And, *I beleene in Iesui Christ*. And againe, *I beleene in the holy Ghost*: which if we could properly ex-

b Bellar. de iur.
lib. 1. c. 9.

preſſe in our English tongue, and ioyned the prepoſition to the Accuſative caſe, ſhould ſignifie thus much; I belecue towards God, or into God: the Father: I belecue towards or into Ieſus Chriſt, and ſo forth. For, *Credo in Deum*, is more eſſentiall and effectuall, then our language will fully expreſſe. And this is no ſmall matter in the eye of the Papiſts: for Maſter Harding holdeth this forme, *Credo in Deum*, ſo authentike and materiall; as that he deeply challengeth the Church of England for profeſſing their faith in another forme, *c Credimus unam quandam naturam, &c. Credimus Ieſum Chriſtum, &c.* And hee alleadgeth againſt this, that ^d the vterance of our faith is ſtrange to Chriſtian eares, who haue bene accuſtomed to heare, *Credo in Deum, &c.* He ſaith that, That other forme of words which we uſe, ſoundeth not ſo Chriſtian like: I belecue there is a God: I belecue that Ieſus Chriſt is the ſonne of the Father: I belecue that the holy Ghoſt is God. He rendereth this reaſon of his rebuke; Although this forme of words (*I beleue there is a God, &c.*) doe expreſſe a right faith, yet beeing ſuch as may be vtered by the Devils, and hath alwaies bene vtered by Heretikes their miniſters; the auncient and holy Fathers haue liked better the old forme and manner, after which every Chriſtian man ſaith; I beleue in God, I beleue in Ieſus Chriſt, I beleue in the holy Ghoſt: for this importeth a ſignification of faith, with hope and charitie; that other, of faith only which the Devils haue and tremble, as S. James ſaith. Very well then; *Omen accipio*: let M. Harding ſpeach for this time goe for currant (which notwithstanding the good Biſhop fully answered in that place) let the moſt auncient & moſt authentique forme of profeſſing our Creed be thus; *Credo in Deum, &c.* I beleue in God; I beleue in Ieſus Chriſt, &c. The Queſtion is now, what it is, *Credere in Deum*, to beleue in God? Let the Fathers answer, S. Auguſtine ſaith, *c De Apoſtolicis ipſis dicere poſſimus: credimus Paulo,*

c Apolog Eccl.
Anglicanz.

d See defence
of the Apolog
part. 1. cap. 1. di.
uini.

e Auguſt. tract.
20. in Ioh.

Paulo, sed non credimus in Paulum; Credimus Petro, sed non credimus in Petrum: We may say of the Apostles themselves, I beleue Paul, but I beleue not in Paul: I beleue Peter, but I beleue not in Peter. But of God we say both, *I beleue God*, and, *I beleue in God*. Then belike, to beleue God, is one thing, and to beleue in God, another thing. What is then to beleue in God? *S. Augustine* sheweth it in the same place, opening those words, *This is the worke of God, that you should beleue in him whom hee hath sent.* Thus hee saith; *Quid est ergo credere in eum?* what is it therefore to beleue in him? Hee answereth. *Credendo amare, credendo in eum ire, & eius membris incorporari:* By or in beleueing to loue Christ, by or in beleueing to goe to Christ, by or in beleueing to be incorporated into the members of Christ: this is to beleue in Christ. I demand then; Can any man heartely and soundly loue Christ, who hath not some perswasion that Christ loueth him? Can any man with comfort goe towards Christ, who is not aforehand perswaded, that Christ will looke comfortably towards him? Can any man be incorporated into the members of Christ, that doth not by faith entertaine Christ for his head? If not: then it followeth, that to beleue in Christ, implieth an affiance and perswasion of his *loue* and *mercie*. *Cyprian* hath a treatise, which is censured I confesse, by *Peter Martyr* to be none of his: and his reasons are somewhat in that behalfe; yet is that Authoritie good against the Papiſts; for *Constantine* there alleadgeth it. yea and it is not nothing to me that our iudicious *Fulke* h^hquoteth it for *Cyprians*. But how soeuer: auncient it is, and none of ours it is, and thus he speaketh; *Non creditis in deum, qui non in eo solo collocat totius felicitatis sua fiduciam;* Hee doth not beleue in God, who doth not repose vpon God alone, the affiance, or assurance, of his whole felicity. Now, who can by *faith* repose vpon God the confidence of his *happinesse*, which is not by the same *faith* assured of

g P. Martyr, cont. Gardiner, part. 1. c. 12. 4. h Fulke in Test. Rhem. in Rom. 1. c. 12. 4. i Cyp. de dupl. Martydo.

1 Bernard. ser.
de sanct. Andr.

his mercie? Heare another; S. Bernard very notably, & *Credere Deo, est verbis eius fidem adhibere*: To beleue God, is to beleue his words to be true. *Credere Deum, est confuerti ubiq; esse*: To beleue a God, is to beleue him to be euery where. *Credere in Deum, est omnino spem suam in illum dirigere*: To beleue in God, is to cast all our hope vpon him; which no man can doe, nor will doe, which hath no perswasion of his fauour. Hee addeth further, (which maketh much to my present Text, and this cause,) *Deum, & Deo credunt daemones; sed in illum non credunt, in quem qui credit, non confundetur: quia spem suam non ponunt in illum*: The Deuills beleue there is a God, and that God is true, but they beleue not *in* God, in whom whosoever beleueueth shall not be confounded, because they put not their hope or trust in him. Thus S. Bernard expoundeth to beleue *in* God, and thus he disseuereth it from the beleefe of the Deuill. I adde the fourth to make vp the messe: *Eusebius Emissenus*; ¹ *Aliud est credere Deo, aliud in Deum credere*: It is one thing to beleue God, an other thing, to beleue *in* God. And againe, it is one thing, *Credere Deum*, to beleue there is a God; another thing, to beleue *in* God. For the Deuill is found to beleue that there is a God; but to beleue *in* God none is prooued, but he which hath deuoutly trusted in him. I conclude then: Is to beleue *in* God, to beleue and loue him? Is to beleue *in* God, to repose vpon him the confidence of our happinesse? Is to beleue *in* God, to cast our hope vpon him? Lastly, is to beleue *in* God, deuoutly to trust in him? And doth our creed teach vs to professe our faith thus; I beleue *in* God, I beleue in Iesus Christ, I beleue in the holy Ghost? then let *Bellarmino* goe and reconcile himselfe to Mr. *Harding* his Auncient; who saith, that to beleue *in* God, importeth a signification of faith, with hope, and charitie, and let him confesse that the creed intendeth such a faith, as apprehendeth *speciall mercie*.

1 De symbol.
ho n 1.

I am

I am not ignorant, that this distinction of *Credere Deum*, *Deo*, *in Deum*, is somewhat disputed against. *Peter Martyr* saith, that "The holy Scriptures doe not alwayes, and exactly obserue it, and he alleadgeth these examples: "The people feared the Lord, and beleueed the Lord, and his seruant Moses, *Credabant in Dominum, & in Moysen*: and againe, "that, The people may beleuee thee for euer, *In te credant*: And in the newe Testament, y many beleueed in his name, *in nomine eius*: which notwithstanding is spoken of an imperfect faith. And *Salmeron* the great Iesuite challengeth *S. Augustine* by name, for vsing the distinction of *Credere Deo*, and *Credere in Deum*, shewing that they are vsed alike in the Scriptures, yea and then he bringeth an instance from the forme of our Creede, *q Omnes fideles sine iusti sine peccatores iustificamur per symbolum apostolicum dicere, Credo in Deum, &c. Et tamen non omnes qui dicunt, Credo in unum Deum, charitatem habent*: All the faithfull, saith he, whether righteous men, or sinners, are taught by the Apostles Creed to say, I beleuee in God, &c. And yet not all that sing or say, I beleuee in one God, haue charity. But now obserue wee; first that, "The seruile letter in the Hebrewes, or "the Hebrewes phrase in those places of the old Testament, and the like, ought not in Greeke or Latine to be translated with the preposition that ruleth an accusatiue or ablatiue case, but with a Dative case. And so *Tremelius* and *Iunius* translate it, "Crediderunt Iehova, & "Mosi seruo eius. And "ut tibi fidant in seculum; yea and the olde translation readeth in the 14. of Exodus, *Crediderunt Domino & Mosi seruo eius*. And so in the Chronicles, "credite Prophetis eius: They beleueed his seruant Moses: Beleuee the Prophets: as *M. Fulke* hath also well alleadged against the Papists. Yea, in that place of Iohn, the olde translation readeth, y *Crediderunt in nomine eius*, ioyning the preposition not with an Accusatiue case, but with an Ablatiue. Secondly, though in the newe Testament, *Credere*

in P. Mart. com. in 1. Cor. 10.

in Exod. 14. 31.

in Exod. 15. 9.

in Ioh. 1. 12.

q Salmer. tom. 6. tract. 8. De sectione vendentium &c.

r Mus. loc. con. de fide.

r Fulke in Test. Rhet. Rom. 10. lect. 4.

r Exod. 14. 31.

in Exod. 19. 9.

in 2. Chr. 10. 10.

y Ioh. 1. 12.

Spoken of faith about the Creede. Fourthly, and lastly, say that S. Augustine, and others, had erred in this distinction (as the Iesuite will) and so I had not soundly built vpon them; yet let no Papist that braggeth of the Fathers, barge against the argument: for besides those which I haue alleadged, I can also bring forth ^d Hierome, ^e Ruffino, ^f Theophilact, ^g Primasius, ^h The M. of Sentences, ⁱ Thomas Aquinas, ^k Nicolas Gerson, ^l Granatensis, and a number of others of their owne side, more or lesse alleadging, admitting, expounding, these three degrees or kinds of faith, and euer exalting the latter as the most high, perfect, and cheife of them all. Therefore doth the Creede professe an exact and compleat faith, which farre exceeds the faith of the Denills, which is the purpose that I propound in this place. So much therefore of our Creede.

^d In Gal. 3.
^e In Symbol.
^f In Ioh. 12.
^g In Gal. 3.
^h lib. 3. dist. 3.
ⁱ 2. 2. q. 2. art. 3.
^k in Rom. 10. &
^l in Gal. 3.
^m Granat. conc.
ⁿ post Pentec.

4. It remaineth now that I discusse, that definition or description of faith, which the Apostle giueth in the Epistle to the Hebrewes: and that I doe from thence prooue also, that *Iustifying* and *sanctifying* faith applyeth to the beleeuer the fauour of God in Iesus Christ. The definition is this:

^m *ἡ πίστις ἐν ᾗ ὁμοιωμένον ἔσται αὐτῷ*: Faith is the ground of things ⁿ Heb. 11. 1. that are hoped for. The word *πίστις*, (as Schollers knowe) is deriued of *πειθομαι*, *persuadeor*, and so of the praterperfect tense *πεισυσμαι*, *persuasus sum*, I am perswaded. And fitly: for as Peter Martyr saith well, ⁿ *non solum credere*, ⁿ P. Martyr in Rom. 3. *nisi quod habemus persuasissimum*: we are not wont to beleeue any thing, but that whereof we are most fully perswaded. A good note (by the way) against the Scholensens doubting, or waivering faith; whereof Musculus rightly calleth them, ^o *Doctores dubitationis*, not dowtie Docters, but Docters of doubting: For as they mooue doubts of euerie thing, so they teach men alwaies to doubt of their saluation: whereas S. Paul vsing the same verbe whereof *πίστις* is deriued, protesteth without doubting in the same case; ^p *ἡ πίστις μου*, I am perswaded, that neither death, nor life, ^p Rom. 8. 3.

^o Musc. Con. in Coloss. 2.

q Destr. vicio.
part. 6. cap. 32.

r N. Gorr. in
Meb. 11.

nor Angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate vs from the love of God, which is in Iesus Christ our Lord. Yea, and our Alexander of England, one of the bracedest among them, to whom is ascribed that *Destructorium vitiorum*, of which I have spoken before, saith, that q Faith is a kinde of thing, *infra scientiam, & supra opinionem*, lesse then science, more then opinion: *Scientia enim habet cognitionem, & opinio dubitationem; & inter hac duo est fides media, quoniam fides non habet cognitionem nec dubitationem*: For (saith he) Science hath knowledge, and opinion hath doubting, and between these two faith is the meane, because it neither hath demonstratiue knowledge, nor vncertaine doubting. Let them goe now and bragge of their doubting faith. God giue me that which carrieth with it assured perswasion. But I returne to the purpose. This perswasive, or perswaded faith, is these of the Apostle called *inobediens*: now this *inobediens* is somewhat diuersly translated. But the old translation, which they must not refuse, teacheth it, *substantia*, Faith is the substance of things which wee hope for. The Substance: how is that? How is faith the substance of those things? Heare one of their owne, who is no small man among them. For Abbots Trutenhemius writeth of him that hee was, *nobiliter eruditus*, a noble or notable learned man: It is *Nicolaus de Gorran*, and what saith hee? Faith is the substance, *id est causa subsistendi in nobis res sperandas scilicet bona futura*: that is, it is the cause, or meanes, or instrument, that the things which we hope for, that is to say, the good things to come, haue an essence, or being, or subsistence in vs. But how that? *Et hoc vel in futuro, quod faciet in nobis subsistere res sperandas in patria per apertam visionem: vel in presenti, quod iam facit eas in nobis subsistere per spem & expectationem*: that is to say, Faith giueth a being or subsistence in vs of those things which wee hope for, either in this life, or in the life to come. In the life to come

come, it will giue vs existence of them, *per aptam visionem*, then we shall openly see them, yea really possesse them by the benefit of this faith. In this present life, it giueth an existence of them also: for euen now faith causeth a subsistence of them in vs by hope and expectation. Is it so? doth *faith* euen while we liue here giue a certen kind of being to those things in our hearts, the fruition whereof we afterward expect? And what are those things, which hereafter we expect? A ioyfull resurrection, discharge in the day of iudgement, the comfortable beholding of God, the fruition of his glorious and euerlasting kingdome. Why then *faith* giueth a present existence of these things vnto vs: which it cannot giue without the assurance of the *mercis of God*.

But looke we a little from this old to some new translation. *Hemingius* turneth it thus; '*Fides est fiducia rerum sperandarum*: faith is the confidence of things that are hoped for. And in his Commentaries vpon this text, hee alledgeth places out of very approoued Authors, *Polybius* and *Herodotus*; where the word *hypostasis* is so taken: yea in the same *Epistle* is an other place which giueth much light to this interpretation: 'For we are made partakers of' *Heb. 3. 14.*

Christ, *ἔαυτες τὴν ἀρχὴν τῆς ὑποστάσεως μετὰ τὸν αἰῶνα βεβαίαν κατέσχουμεν*, if we keepe to the ende, *initium fiducia*, (so *Calvin* readeth it) the beginning of our confidence, that is, of our *faith*, which is yet but begunne in vs. Now then, if *faith* be turned into *fiducia*: doe but aske *Thomas Aquinas*, what kind of thing *fiducia* is. He will answer, '*Fiducia est spes futuri auxilij concepta ex dictis aliorum, vel ex his quae sunt in se vel in alio*: Confidence is the hope of future helpe or aide, conceiued either from other mens words, or from some thing else which a man hath in himselfe, or hee knoweth in another. Is *Confidence* such a thing, and is *faith* confidence? why then *Faith* is a hope of future aide, or helpe, or good, conceiued from the words or promises

u Th. Aquinas. 2. 2.
q. 129. art. 6.

of God; and from somewhat else, which is (not in himselfe, for in a mans selfe there is no hope of helpe in time to come, but) in God: as his mercie, his truth, his loue, his free grace; vpon which indeed our faith is builded, and groweth vp to full confidence in Iesus Christ. *Faith* therefore apprehendeth *speciall mercie*.

Thus I haue finished the foure reasons, which I propounded to you; fourescore more might be added, if it were necessarie. But I stay here, and say with the Poet,

x Horat. Sat. 1.

x *Iam satis est: ne me Crispini scrinia Lippi
Compilasse putes.*

y De iustif. lib.
1. cap. 4.

Now for so much as *Bellarmino* maketh this doctrine of *faith* apprehending *speciall mercie*, y to be an opinion of Heretikes, wherein they differ from the Catholikes; and our homebredde Historians haue not shamed to auouch that it is, *The new villainous doctrine of Calum and Beza*, (a villainous terme to be giuen to so holy, reuerend, & learned men) therefore omitting what the Protestant Authors write in this case, I will now shew what my poore reading hath found about this point in the Ancienter Fathers of the Church, yea and in such Popish writers, as hauing not their affections distempered with the heat of contention, and disputation, haue in a milde and open sort deliuered their minde herein, as particular occurrences haue occasioned.

z Iren. l. 1. c. 47.

And first to beginne with the Fathers. *Irenaeus* speaketh thus of *faith*; z *Semper fides qua est ad magistrum nostrum permanet firma, assenerans nobis, quoniam solus verè Deus, & ut diligamus Deum verè semper, quoniam ipse solus Pater: & speremus subinde plus aliquid accipere, & discere à Deo, quia bonus est, & diuitias habens indeterminabiles, & regnum sine fine, & disciplinam immensam.* In effect thus in English: Our *faith* which we beare towards our Lord and Master euer abideth stedfast, telling vs that he is the only true God, & that

that we must alwaies heartily loue him, because hee is our only Father: and that we must hope euer and anon to receiue more from God, & to learne more of God, because he is good, and hath riches innumerable, and an endlesse kingdome, and learning vnmeasurable. I note from hence 3. things. 1. First, *faith* holdeth vs to the onely true God. 2. Secondly, it holdeth vs to him with loue, as to a louing Father. 3. Thirdly, it teacheth vs daily to expect from him, as from a louing father the good which we need both for life and knowledge. Now if my *faith* teach me, that *God is my Father*, and maketh me to loue him as a Father, and to expect continually fauours from his hand, as from a good God & louing Father: tell me if it doth assure my heart of his *loue* and *mercie*?

Origen thus: *Fides qua in Christo est, & presentis uitae regulam tenet, & futurae spei fiduciam praestat*: Faith in Christ both giueth direction for this life, and yeeldeth assurance of that which we hope for to be hereafter in the life to come. *Faith* therefore assureth vs of that which we hope for.

Chrysostome thus: *Hoc vera fidei est, quando promissiones non iuxta solum morem, & hominibus cognitum finit, nos promissionis virtute fidimus*: This is the propertie of true faith, when God maketh promises after an vnusuall manner, and such as men are not acquainted with (as he did to Abraham, Gen. 15. for of that he speaketh in that place) and we beleeuue depending vpon the promise. *Faith* therefore taketh hold on Gods mercifull (though extraordinary) promises. Againe, the same Father: *Gloriatur in Romano. 8. fideliis, non solum quod Deum amet germane: sed & quod ab illo magnum honorem affectus est, magnam item dilectionem*: The faithfull man boasteth or reioyceth, not onely that he truly loneth God; but also for that he hath receiued much honour & loue from God. *Faith* therefore perswadeth our hearts that God loneth vs.

d Epiphanius
Anchor.

Epiphanius thus, *d Ego debilis eram per carnem : demissus est autem mihi Salvator in similitudine carnis peccati, talem dispensationem perficiens, qua me a servitute redimeret, a corruptione, a morte* : I was weake in the flesh, or by the flesh : but there was a Saviour sent downe for mee in the similitude of sinfull flesh, to redeeme me from bondage, corruption, and death. Did Paul euer speake more applicatiuely of Christ to himselfe ? No not euen then when hee said,

e Gal 2. 20.

who hath loued me, and giuen himselfe for me : for. Epiphanius saith of himselfe, *There was a Saviour sent downe for me, to redeeme me from bondage*. But shall I, nay, may I dare to smoothe the words that there follow ?

f Epiph. ibid.

Et factus est mihi iusticia, sanctificatio, & redemptio : and this Saviour thus sent downe, was made to me righteousnesse, sanctification, and redemption : *Iusticia quidem, quoniam per fidem ipsius peccata dissoluit : Sanctificatio vero, quia per aquam, & spiritum, & verbum suum me liberauit : Redemptio autem est sanguis ipsius, dum pretium redemptionis agni veripro me seipsum tradidit* : This Saviour was made vnto me righteousnesse, because by my faith he dissolued my sinnes : He was made vnto me sanctification, because he hath freed me by water, and his spirit, and his word : And my redemption is his blood, whilest hee gaue himselfe for me as the true lanbe the price of my redemption. What did Paul affirme more of the Church in generall, then this man of himselfe in particular ?

g 1. Cor 1. 30.

He is of God made vnto vs wisdom, and righteousnesse, and sanctification, and redemption : A liuely president of faith laying hold vpon speciall mercie.

h Greg. Nazian.
sign. Car. n.

h Mortalitas ipsius, mea mortalitatis est abolitio : Resurrectio de mortuis, ab Orco nostri liberatio : Ascensus in caelum me quoque sursum transfert, saith Nazianzen : His death is the abolishing of my death : his raising from the dead, is a deliuerie of vs from hell : his ascending into heauen will carrie me vp thither also. What can be spoken in words more patheticall, in sense more applicatiue, in
faith

faith more apprehensive?

Thus spake the Greeke Fathers: now turne wee to the Latine. Cyprian dissuading from the feare of death, and rebuking in men their vnwillingnes to die: If (saith he) some graue man of good report promised thee any thing, thou wouldest surely beleue his promise, nor wouldest thou doubt that he would deceiue thee, knowing him to be a man that will be as good as his word, or will stand to his promise: well then; *Nunc deus tecum loquitur, & in mente incredula perfidus fluctuas?* Now doth God speake to thee, and giue thee his promise, and doest thou with an vnbeleeuing heart doubt of performance? *Deus tibi de hoc mundo recedenti immortalitatem pollicetur atq; aternitatem, & tu dubitas?* God promiseth to thee when thou departest out of the world immortalitie, and eternitie, and doest thou doubt of possession? *Hoc est Deum omnino non nosse: hoc est Christum credentium Magistrum, peccato incredulitatis offendere: hoc est in Ecclesia constitutum, fidem in domo fidei non habere:* This is not to know God at all: this is by vnbeleefe to offend Christ the master of the beleeuers: this is for one to be in the Church, and to haue no faith in the house of faith. I gather from hence these conclusions. 1. First, Gods promises made to vs, must be beleued: now they are promises of mercie. 2. Secondly, God promiseth to vs immortalitie and eternitie: they therefore by faith must be assuredly expected. 3. Thirdly, to doubt of the performance of these, is not to knowe God, yea, it is to haue no faith at all.

The same Father in the same place: *Qui se viuimus, & in Deum credimus, & in Christum passum esse pro nobis, & resurrexisse confidimus, in Christo manentes, & per ipsam atque in ipso resurgentes: quid aut ipsi recedere istinc a seculo volumus, aut nostros recedentes quasi perditos plangimus?* Wee which liue in hope, and beleue in God, and put our trust

in Christ, that he suffered, and rose againe for vs, abiding in Christ, and by him, and in him rising againe: why are we our selues so loth to depart hence, or why doe wee lament our friends departed, as if they were viterly lost? Here is *beleefe* in God: here is trust in Christ: here is *beleefe* that he died for vs, and rose againe for vs: here is an exhortation built vpon this *beleefe* to die comfortably, and to take the death of our friends patiently: doth not this manifestly inferre a *faith* apprehending *mercie*?

I Arnob in Psal.
139.

Arnobius vpon the Psalmes, (if that booke be his): The meanest Christian (saith he) and the vilest sinner, shall be preferred before that seruant that beareth himselfe aloft and neglecteth his masters honour: *qui se credit per fidem ad misericordiam peruenire eius qui regnat in secula seculorum*, euen that sinfull Christian, who beleueth by *faith*, to attaine to his *mercie* who liueth for euermore. Marke, that sinner shall be saued, who beleueth to finde *mercie*. *Beleeefe* of *mercie* therefore bringeth to saluation.

m Tertull. cont.
Marc. l. 5.

Tertullian; m *Vt certum esset, nos esse filios Dei, misit Spiritum suum in corda nostra, clamantem Abba, Pater*: That we might be certaine that we are the sons of God, he hath sent his spirit into our hearts, crying, Abba, Father. Here obserue: 1. It is certaine that we are the Sonnes of God. How is it certaine? Not by reuelation: *ergo* by *faith*. 2. To be the Sonne of God, is speciall *mercie*: *ergo*, to beleene that, is to beleue *mercie*. 3. The Spirit teacheth vs in assurance hercof to call God our Father: the name of a Father is a name of *mercie*: The Spirit therefore teacheth vs to beleene *mercie*.

n Ambros. de
Iacobo & vita
beata.

S. *Ambrose* by his *faith* thus applyeth Christ vnto himselfe: n *Non gloriabor quia iustus sum, &c.* I will not glory (saith he) that I am righteous; but I will glorie that I am redeemed from mine vnrighteousnes: I will not glorie that I am free from sinne, but I will glorie that the sinnes which I haue, are forgiven me. Then he addeth, *Non gloriabor quia*

quia profui, neque quia profuit mihi quispiam, sed quia pro me Advocatus apud Patrem Christus est, sed quia pro me Christi sanguis effusus est: that is, I will not glorie that I have profited any man, nor that any man hath profited mee: but I will glorie of this, that Christ is an Advocate for me with the Father: and that Christs blood was shed for me. Marke *Bellarmino*, here is a notable presumptuous Heretique; I am redeemed, my sinnes are forgiven, Christ is mine Advocate, Christs blood was shed for me. What Protestant euer applied Christs benefits neerer to his owne vse? verily not *Luther* himselfe, when he professed a little before his death, *o I have taught him, I have knowne him, I have loved him as my life, my health, my redemption.*

*o Phil. Melanct.
orat. fenebræ
Luth.*

But I returne to the Fathers: for neither *Luther*, nor any of *Luthers* side are olde enough (though learned enough) to stoppe the Aduertaries mouthes.

S. Augustine saith thus; *p* The deuills beleueed Christ, but they did not loue Christ. And therefore though they beleueed, yet they said, *what haue wee to doe with thee Iesu thou Sonne of God?* But let vs beleuee so, as wee may beleuee in him, and loue him: *Et non dicamus, Quid nobis & tibi est? Sed dicamus potius, Ad te pertinemus, Tu nos redemisti:* And let vs not say as the deuills said, what haue we to doe with thee? as desirous not to come neere him; But let vs say rather, We are thine, we pertaine to thee, thou hast redeemed vs, as drawing him and his merits home vnto our selues. Now let a Papist tell me, how a man shall cheerefully goe to Christ, and say vnto him, I belong to thee, thou hast redeemed mee, without a faith laying hold of *Speciall mercie.*

*p Augustin
1^{al} 130.*

Bernard hath a notable and comfortable saying, *o Si cre-* *q Bernard sen.
1. in annuic
Mariz.*
dis peccata tua non posse deleri, nisi ab eo cui soli peccasti & in quem peccatum non cadit, bene facis: If (saith he) thou beleueest that thy sinnes cannot be wiped away, but onely of him, against whom onely thou hast sinned, and into
- whom

whom no siane falleth, therein thou doest well : *Sed adde adhuc ut & hoc credas, quia per ipsum tibi peccata donantur* : But yet goe on further, and beleue this also, that thy sins are forgiven to thee : *Hoc est enim testimonium quod perhibet in corde nostro spiritus sanctus, dicens: demissa sunt tibi peccata tua* : For this is the testimonie or record which the holy Ghost beareth in euerie one of our hearts ; Thy sins are forgiven to thee. A golden sentence ; To beleue that God onely can forgive sinne is well, but not sufficient : To beleue further, that God hath forgiven thy sinne to thee ; this is necessarie. This is the testimonie of the holy ghost in thee, which cannot deceiue thee, *Thy sinnes are forgiven thee*. He therefore which hath received true faith, which is the gift of the holy Ghost, and by which the holy ghost testifieth to the conscience : he by this faith beleueth forgiveness to himselfe, which is a speciall application of mercie.

r Sedul. in Rom.
3.

Sedulius shall make vp the iust dozen : *Disposuit Deus propitius se futurum humano generi, si credant in sanguine eius se esse liberandos* : God hath determined to be mercifull to mankind, if they beleue that they shall be deliuered by his blood. Short and sweete : Hope well, and haue well : Beleue deliuerance, and take deliuerance. But without beleefe of that, there is no deliuerie.

f Aug. de verb.
Dom. ser. 28.

It is therefore no new Doctrine (as say our right Worshipfull Masters of the Historie) no nor rashnesse, and presumption, (as say Lindane, and Bellarmine, and other Papists) by faith to applie in particular mercie to thy selfe. No : heare S. Augustine challenging such presumption from noueltie : *Presume non de operatione tua, sed de gratia Christi: gratia enim saluati estis, inquit Apostolus. Non ergo hic arrogantia est, sed fides: Pradicare quod acceperis, non superbia est sed deuotio* : Could any thing be spoken more contrary to the doting Papists? They dubbe applying faith, with the name of Presumption: and vnder that name condemne

demerit in for a sinne. But what saith *St. Augustin*? *Presumes*, so it be not of thine own *works*, but of the grace of *Christ*. For by *grace* are ye saved, saith the Apostle. Herein (thus to presume) is no arrogancie, but *faith*. To professe or acknowledge what thou hast receiued, is not *pride*, but deuotion. So then there is an holy presumption or confidence in the *grace* and *mercie* of God, the profession whereof is the fruit of *faith*.

We see then what note the olde *Fathers* song. Now if I shew that a number euen of Popish *Writers* haue taught this applying *faith*, and apprehending by *faith* of *speciall mercie*, I shall not onely cut the combes of our audacious Englishmen, who of grosse ignorance (if not of secret malice) ascribe the fountaine of this *Doctrine* to *Genius*: but I shall also turne the edge of the Papists swords vpon themselves, and cause them first to answer their owne, before they proceede so pretemptorily against strangers. Thus therefore I goe on in that course, and will summon also an Inquest of them.

Arnoldus de noua villa, was a *Spaniard*, a man famously learned. He liued about the yeare of our Lord 1250. two hundred yeares before *Luther* and *Calvin* were borne. He wrote against many errorrs of the Romish Church. Among the rest, he said, That the *faith* which then *Christian men* were commonly taught, was such a *faith* as the *Devills* had; Meaning belike (saith *M. Foxe*, the reporter hereof) as we now affirme that the Papists do teach only the *hystoricall* *faith*; which is the *faith* *historia*, non *fancia*. A shewd more in a Papists dish: but the Author himselfe were right worthy the seeing, which my poore librarie affordeth oor.

t M Foxe A.D.
Mon in Men;

Gregon was a great man in his time, both for learning and place: Chancellor of the Vniuersitie of *Paris*. He making the distinction of *fides mortua*, *fides ficta*, and *fides vi-*

u Ioh. Gerson.
serm. in Dom.
d: passione.

me: faith, thus *scilicet una est credere Dei ueritatem, & cum hoc cum amare & iuuare per affectionem*: A lively faith is to beleue the truth of God. But that is not all: Besides beleueing of Gods truth, to be truth, a lively faith doth also loue God, and feare God, in affection: as a naturall and louing child loueth and feareth his naturall and louing father: for of a *seruile feare*, I trow no Papist is so simple as to expound him. Now, how shall he affectionately loue and reuerence God, as a Father: which is not by *faith* perswaded that God carrieth a fatherly affection towards him?

x Ioh. Gerson.
serm. de Spir.
sancto.

The same *Gerson* preaching to the French King, and directing his speech to the King by name: exhorteth him against all the temptations of the Deuill, to arme himselfe with the shield of *faith*: & *in te ipso per bonam dicam credulitatem*: and (saith hee) say thus to the Deuill in thy selfe, or in thine owne heart by a steadfast faith: *O humani generis inimice, hoc non me uincet pacto, nec me fallas*. O Sathan, thou enemie of mankind, thou shalt not thus overcome mee, nor deceiue mee. *Quia cum credam Deum esse, & illum Deum meum esse, Patrem meum, Dominum meum, &c.* Thou shalt not overcome me: for why? Because I *boleue* there is a God, and that this God is my God, my Father, my Lord, and all good things to me. Marke how he teacheth the King the *art* of application: and by a *faith* applying the goodnesse of God vnto himselfe, to resist the Deuill. Now, no man can say, God is my God, my Father, my Lord, &c. but by a speciall confidence in his mercie. And for the manifestation thereof, let me here insert a saying of *S. Augustine* (though he be none of that band which now I am mustering, to shew what manner of *faith* that is, which maketh a man to erie with *S. Thomas*, *My Lord, and my God*. So shall we see with what kind of *faith* *Gerson* perswaded his *Soueraigne* to resist the Deuill. *S. Augustine* speaking of that in the Psalme, *Bonus*

y Ioh. 20.28.

vir cuius Dominus Deus ipsius, Blessed is the man whose Lord is his God, saith thus: *Super omnes est Deus: tamen* 2 August. lib. De omnibus. *nescio quo modo, non facile quisq; audet dicere, Deus meus: nisi quis in eum credit, & qui illum diligit, ipse dicit, Deus meus.* God (saith he) is God ouer all men: and yet I cannot tel how it is, that not every man dareth redily say, My God: only he that beleeueth in him (*in eum*) and loueth him, hee saith boldly, My God. *Tu mihi fecisti, cuius es: hoc ipse amat.* Thou hast made God thine owne, whose thou art by faith and loue: and this God himselfe loueth. Then he addeth: *Prorsus dulcedine affectus tibi, & secunda, & praesidenti dilectione, dic, Deus meus:* Beeing affected in thy selfe with the sweetnesse of God, and with a secure and verie confident loue towards God: say, My God. It was objected to the Protestants in Queene Maries dayes, as a note of an Heretike, to say, *my God, my Father, my Saviour, &c.* Indeed S. *Augustine* saith, Every man cannot say so: and no maruaile if those bloodie persecutors durst not speake so. For a man to say with a good conscience, God is my God, or God is my Lord: hee must haue by *faith*, feeling of Gods mercie, and as a fruit of this *faith*, loue towards God for his mercie: and then he may comfortably applie God, and as it were, appropriate God vnto himselfe, as his peculiar owne, and with this *faith* resist all temptations of the Deuill, as *Gerson* well aduised that his Roiall Auditoric.

Granatenfis is another of good note among them. He dedicated his bookes to *Sixtus Quinius*: and is of him greatly commended for a teacher of Sanctimonie. Let vs here what he writeth of *faith*. In one place he saith, *Fides proponit nobis beneficia diuina:* Faith propoundeth or tendereth vnto vs (as it were to be sedde vpon) the benefits or mercies of God. It is therefore exercised about mercie, and tendereth *uocatio* to the heart. In an other place: *Fidei ergo, spēs summo quantum poterimus expanda-*

a Ludov Granarier donin, 18. post Pentag.

b Idem ser donin. 23. post Pentecost.

mus, certi de immensa Domini benignitate, nunquam frustra nos in eo spem collocaturos: Let vs for open the bosome of our *faith*, and hope, as wide as possibly we can; beeing assured of the infinite goodnes of God, that we shall neuer repose our trust in him in vaine. Here is an assurance of Gods goodnesse, which the Papists call presumption: and here is a perswasion, that God will neuer faile vs, which can arise of nothing but from *faith* in his *mercie*.

c. Idem serm. domin. 4. post Pas.

The same *Autor* in another place: *Omnes qui a peccato ad gratiam vocantur, propter illius gratiam & merita vocantur:* All that are called from sinne to *mercie*, are called thereto for the grace and merits of *Christ*: for of him there hee speaketh. A notable speech against *Opera praeiusta*. But it followeth: *In cuius rei signum, inter ea quae ad impij iustificationem requiruntur, fides in Christo cum primis numeratur. Qua profitemur atq; testamur nos ob eius merita a Deo Patre vocari & iustificari:* In testimonie whereof (namely that those which are called, are called for the grace and merits of *Christ*) among those things which are required to the iustifying of a sinner, *faith* in *Christ* is reckoned with the chiefe. By which *faith* we profess and protest, that we are called, and iustified of God the Father, for his merits, and favour. Did ever Protestant affirme more of *faith*, then this, that it maketh a man in the assurance of his heart. to protest that he is called, and iustified of God the Father, for the merits of *Iesus Christ*? What greater *mercie* can *faith* seale vp vnto vs? For my part I shall neuer begge better *faith* then this of the Lord.

d. Luc. 8. 10.
e. Lucas Stal in Luc. 5.

Si alla writing vpon that in the Gospel of Luke, *¶ Vbi* he saue them *faith*, &c. *faith*, that *¶ There is duplex fides*, a double kind of *faith*: *Alter a, qua credimur: & haec est virtus Theologica:* One kind of *faith*, is that by which we beleewe: and this is a Theologicall vertue. *Alter a est fides qua confidentia quaedam est: scilicet qua credimus quod donabit Deus*

id quod ab eo petimus: There is another kind of faith, which is a certaine confidence or assurance, by which we beleue that God will giue to vs what we begge of him. *Vtraque autem requiritur ab eo qui peccata dimittenda sunt:* And both these kinds of faith are required of him, whose finnes are forgiven. Of the first kind of faith he saith, that he which beleueth not the things that belong to God, cannot bee forgiven: yet therein excepteth the case of infants, which cannot knowe them, and so not beleue them. *De altera autem fide, id est, de confidentia dicendum est, quod sine illa non possunt peccata dimitti:* Of the other kind of faith, which is confidence or assurance, it is absolutely to be said, that without it, finnes cannot be forgiven. But marke well what followeth; *Nam quamvis aliquis credat omnia quae in sacra Scriptura continentur, & quae Ecclesia credit: si non confidit Dominum ei remissurum si ipse doluerit: non tamen dimittentur:* For although a man doe beleue all that is contained in the holy Scriptures, and all that which the Church beleueth, (there is iumpe Bellarmines faith,) yet if he do not beleue that the Lord will forgine him, if he sorrowe for his sinne (there is apprehension of mercie,) they shall neuer be forgiven him. *Imo etiamsi peteret illa dimitti, si non consideret, & certissime crederet illa sibi dimittenda, nunquam dimittentur:* yea though a man do pray that his finnes may be forgiven, if hee trust not, and most certainly beleue (marke that against doubting) that they shall be forgiven him, they shall neuer bee forgiven him. The words are long, but neede no long glosse. There is a faith, which is confidence or assurance of Gods mercie towards vs. And without this faith of obtaining mercie, it is not possible to finde mercie at the hand of God. Well fare (say I then) that kinde of faith, which laieth hold of Gods mercie, and beleueth it to belong vnto himselfe: for that shall finde mercie, and none but that.

Guilielmus Bellijonensis commenteth vpon the Gospel of

f Joh. 6. 33.

g Claud. G. ill.
in Joh. 6.

S. Iohn : his booke printed at Paris, dedicated to the Cardinall of Guise, approved by the facultie of Divinitie there. Writing vpon those words of Christ, *This is the worke of God that ye beleue in him whome he hath sent*: speaketh in this manner, *Opus Dei vocant fidem, qua est certa de bonitate Dei persuasio, confidensq; saluti ab eo expectatio*: Christ calleth faith the worke of God: which is a certen perswasion of the goodnes of God, and a confident expectation of saluation from him. What can bee more plaine?

h. Joh. 12. 36.
i Quilland. ibid.

The same man speaking of those words of our Sauour, *Whilest you have the light, beleue in the light*: *Obserua, non ais, Credito in lucem, sed credito in lucem*: Marke (saith hee) that Christ saith not, beleue in the light, with an ablatiue case; but beleue in the light, with an accusatiue case. So it is in the Greeke, *πισθωτε*, as if we would say, *Beleue into the light*: what that phrase meaneth, hath beene before declared. But heare his inference from Christs speaking in that manner: *Vs distinguat Christus inter fidem vs simplicem historiam de Christo notitiam, & inter fidem vitam seu salutarem. Qua est certa fiducia qua quis sine dubitatione statuit apud se Christum esse sibi lumen ad salutem*: Christ (saith hee) spake in that manner, that he might distinguish and put a difference betweene that faith which is a simple, or bare knowledge of the historie of Christ, and betweene a lively and *sauiug* faith; which lively and sauiug faith is an assured confidence, by which a man without doubting (mark how verie Papists leclude vncertainie from Faith) resol- veth with himselfe, that Christ is vnto him light vnto saluation. Me thinkes I see Bellarmine here fretting and summing with the Diuines of Paris for autorizing this booke. But poore old man, what can he do, where the Pope himselfe dareth not stirre the coales? It is best that they suffer France still to approoue our *applying* faith.

I shall dispatch some others more shortly: *Gurra* ci-
teth

rect out of the glosse, & seven manner of wayes how there is made *transitus a fide ad fidem*, a passage from faith to faith, of which S. Paul speaketh in his Epistle to the Romanes: *1 Rom. 1. 17.* The fourth of them he nameth to be, *ex fide promissionis, in fidem completionis*, from the beleefe of the promise, to the beleefe of the performance of the promise. He seemeth to say, that there is one steppe of faith to beleue the making of the promise, and a further steppe of faith, to beleue the performance of the promise. Howsoever hee meane, this I collect certainly from him, that faith is occupied about the promises of God, and the performance of them: which cutteth the throates of our bare Historians.

In another place, the same Author sheweth, that the name of faith is taken diuerse manner of wayes: and among the rest, sometimes it signifieth, *certitudo comprehensionis*. And in that acception hee expoundeth the fore-named place of S. Paul, *By the righteousness of God is revealed from faith to faith.* Now S. Paul speaketh there of that faith, which is preached in the Gospel, and by which *The iust doth liue*. And therefore if that faith be *certitudo comprehensionis*, then it certainly comprehendeth, what the Gospell offereth, and those are the promises of mercy.

Werkelins saith, *o Fide Christum lausis; sentis meritum passionis & incarnationis; sine omni gratia merito gratis tibi datum*: By faith thou touchest or liest hand on Christ: by faith thou feelest the merit of his passion, and incarnation, freely given to thee without any desert of thine going before to purchase it. Faith therefore giueth a sense and feeling to a mans heart, that the benefits of Christ doe belong to him. And againe, *Fide (hugum) hunc Deum re maximum adiutorium, qui cum ad huc inimicus esset, proprium suum Filium pro te dedit; sentis tangisq; Christum*: By faith, (*I say*) thou feelst that great love of God towards thee:

N Gorran, in
Rom. 1.

m Gorran in
Heb. 11.

o Georg Wek.
puffin. & Georg.
d. m. a. g. post
Titul.

of which loue, hee gave his owne Soule for thee, when as yet thou wert his enemy: thou seekest and touchest Christ, *Sed non nisi charitate possides*: yet thou dost not possesse him but by loue.

p Hos. 2. 20.

q Guadalupe.
Com. in Hos. 2.

Guadalupe writing vpon *Hosea*, and expounding that place, *p Desponsabo te mihi in fide*: which we translate, *I will marrie thee to mee in faithfulnessse*, but he expoundeth there of our faith towards God; *1 Fide anima desponsatur Deo*: By faith the soule is betrothed to God. And againe, *Fides est verba desponsationis anima cum Deo*: Faith is the earnest, or paine, or pledge, or gage of our espousing vnto God. For the high and righteous God to take vs base and sinnefull men, as it were in marriage so neere, and so deere vnto himselfe: this is a speciall, yea and an unspeakable mercie. Now, faith is as it were the marriage ring, by which this mercifull contract is assured to our hearts.

r Claud. Espen.
Com. in Tit. 3.

Esperans faith, that *S. Paul* in his discourse of Faith, *non quamlibet fidem qua Deo creditur, sed eam salutarem pleniq; euangelicam definiuit*: He doth not define or intreate of euery kind of faith, by which we beleue God, but a sauing faith, and altogether Euangelicall, or Gospel-like. So then in his opinion, there is a faith more perfit and exquisite, then that which beleueth the truth of God, and which more fully answereth the scope and drift of the Doctrine of the Gospel. Now, what the piety and vigor of the Gospel is, hath bene already declared: *euem Christ* and all that is *Christ*, giuen for our saluation.

f March. 8. 19.

But among all the rest, giue me leave largely to make report of that same honest *Frier Ferm*: the honestest Papist (I thinke) that ever wrote. He speaketh so like a *Caluynist* in this case, that it is a wonder his books are not condemned for *Hereticall*. He discoursing of the Centurions faith, which Christ so commendeth in the Gospel, *I haue not found so great faith, no nor in Israhel*. writeth in this man-

ner:

ner: *Non semper fides est, quod nos fidem dicimus*: That (saith he) is not alwaies faith, which we call faith: How so? *Fidem nos dicimus assentiri ijs, quæ diuinis historijs produntur, & quæ Ecclesia credendo proponit*: we commonly call this faith, to assent to those things which are recorded in the diuine histories, and which the Church propoundeth to bee beleued. This the Schoolmen call an vnformed faith, or faith wanting a forme, and S. Iames a *dead faith*: (marke well then of what faith *Ferus* expoundeth the discourse of S. Iames, and which is *without workes*: euen plainly of that which doth onely *Credere Deo*.) But to the point; he addeth, *Secundum Scripturam fides non est absq̃ fiducia misericordiae diuinæ promissæ in Christo*: According to the Scriptures, faith is not without confidence of the *mercie* of God promised in Christ. A grosse *Lutheran*; yet hee propoueth this by diuerse examples out of the holy Scripture. It is said of Abraham, *Abraham beleued God, and that was imputed vnto him for righteousness*. What beleued he? No more then that there was a God? Yes, *he beleued the promise of God*, when God said to him, *Fear not Abraham, I am thy buckler and reward*. Abraham relying vpon this promise went out of his owne land, &c. and he trusted in the mercie and goodnesse of God, nothing doubting, but wherefore he lined, he should finde God his Protector. *Credunt ergo qui pro Protectore, pro Patre, Deum habent, non pro Iudice*: O worthy speech: They beleene which account God for their Protector, and for their Father, not for their Iudge. But he proceedeth, and of this kind of faith he expoundeth these places: *Yet you did not so beleene the Lord*. And that of Moses and Aaron, *because you beleued me not*. And that in the Gospel, *He that beleueth in him, shall not bee condemned: Non hic loquitur de historica aut informi fide: sed de fiducia misericordiae per Christum praestande*: He speaketh not there (saith *Ferus*) of an historicall or vnformed faith: but of a confidence in the *mercie* of God to be yeelded by

1 Ioh. 5. 10. in Math. 23. 23.

u Gen. 15. 6.

x Gen. 15. 1.

y Deut. 1. 32.

z Exod. 30. 12.

a Ioh. 3. 18.

Christ. Many other instances hee there giueth, but at length concludeth thus: *Summā: fides quam Scriptura commendat, non aliud est quā fide gratuita misericordia Dei. Hac vera fides est, qua iustus vivit: hanc unam à nobis Deus requirit: Et ad hanc confirmandam etiam Filium dedit, ne de bona voluntate sua erga nos dubitemus, sed ut ponamus in Deo spem nostram.* In English thus: The summe or conclusion of all, is this, The faith which the Scripture commendeth, is nothing else then to trust in the free mercie of God; This is that true faith, by which the iust man liveth: this faith onely doth God require of vs: and for the confirmation of this faith, he hath also given his Sonne, that we should not doubt of his good will towards vs, but that we should repose our trust in God. Thus saith Frier Fermus, directly against Frier Bellarmine: *Fratrum concordia vera: a tate kind of agreement among Friars.*

Now to another: What if Father Campian the glory of the Philistines, the challenging Goliath of his time: what if he be taken suspicious of this hereticall doctrine of applying faith? Read the conference had with him in the tower of London. When D. Walker had said, *To know God in creating to be Almighty, in governing wise, &c. this to apprehend is sufficient to salvation: Campian replieth, as correcting that speech, To apprehend these things effectually, so that we also obey his Commandements, and not onely to graunt this to be true, but also to apply these things to our selves through the passion of Christ: this is salvation, and sufficient.* So then belike, by this mans opinion, the power, wisdom, &c. of God must be applied to our selves (for our owne benefit) thorough the passion of Christ: which how a man can doe, and not drawe home therewith, and therein, Gods mercie to himselfe, I can not discern.

D. Redman seemeth to have beene a man of great note for grauitie, wisdom, and learning. In the dayes of Henry the eighth, a great defender of Poperie. But lying vpon his

his death bedde, about the ende of the raigne of Edward the sixt, & he greatly lamented, that he had too seriously and earnestly withstood this Proposition, *Only faith iustifieth*. And then deliuereth his present opinion about it: which is this; That, *So faith doe signifie, veram, viuam, & acquiescentem in Christo fidem, id est amplexum Christi*: that is, So as by the name of faith wee vnderstand a true and liuely faith, a faith resting in Christ, that is, an embracing of Christ as it were in our armes, as those doe which haue long desired to see and enioy one another, and are gladd of the possesing one another: it is a true, godly, sweet, and comfortable doctrine: viz. that *only faith iustifieth*. The *iustifying* faith then is a resting vpon Christ with comfort, and an embracing of him with loy: which no man can doe, which is not perswaded by and in Christ to finde mercie of God.

b M. Fox A.C.
Mon in Edv. 6.
Ann. 1551 in e-
dit. 1550.

Thus haue you an whole *Inrie* impanaled of either sort: Fathers of the one side, Popish writers on the other: all speaking for such a *faith* as apprehendeth *merew*, and applieth it to the *beleener*: which doth abundantly shew, that so to teach, is neither *Calvinian* noueltie, as say our Iostrie Historians; nor *rash presumption*, as say our ignorant Papists.

Now for that I hold it my durie, to honour the Church in which I liue, by giving testimonie vnto it in all righteousness: which Church hath also receiued honourable testimonie from abroad, & to hold and teach soundly all points of Doctrine, necessarie to saluation: and for that I haue heard with mine eares some that haue bene, and some that now are great members in our Church, challenged by name to be defenders of a *sole historicall faith*: I will here in open place declare what the receiued iudgement of our Church is in this case. Not caring in the meane time to know, nor knowing to regard, what every particular Diuine holdeth in this Argument. *Tullio* said, & *Id raturum*

c Beza epist. ad
Elisab Angliæ
Reg ante no-
vum Test.

d Cic. de nat.
Deor. l. i.

habent homines, quod ab eis quæ probantur indicantur videtur: I will therefore beleene (till I know the contrarie) that all the Bishops and other Prelates which now live in our Church, doe ratifie that in this case, which their predecessors have determined: especially since those their predecessors were men for life and learning so greatly approved. Thus therefore vnderstand the Verdict of our Church. The Articles of Religion agreed vpon by that Conuocation, Anno. 1562. and againe confirmed by the Subscription of the said Conuocation, Anno. 1579. speake thus of Justification. *e* We are accounted righteous before God, onely for the merits of our Lord and Saviour Iesus Christ, thorough faith. They therefore teach such a faith, as perswadeth a man that hee is iustified before God, and that thorough the merits of Iesus Christ applied to him. For else, how can any man be made righteous by the merits of Christ, if those merits of Christ belong not to him? And how shall any man be assured of his Justification, vntill hee doe beleene that those merits doe in particular, and in speciall belong to himselfe? Again, the Apologie of the Church of England professeth, *f* That there is no mortall creature which can be iustified by his owne deserts in Gods sight: and therefore that our onely succour and refuge is, to flie to the mercie of our Father by Iesus Christ, and assuredly to perswade our mindes, that he is the obtainer of forgiveness for our finnes, and that by his blood all our spots of sinne be washed cleane. Now, hee that is perswaded that Christ obtineth pardon for his finnes, and againe, that all his finnes are washed away in Christs blood: that man, I trow, applyeth Gods mercie by Christ to himselfe. Lastly, the good old Deane of Pauls, who in the beginning of the late Queenes raigne, published a Catechisme, authorised publicly to be taught in this land: thus defineth in it a True Christian-saving faith. *g* Fides est certa cognitio paternæ Dei erga nos per Christum beneuolentiæ, fiduciæ, in eadem, sicut in Euangelio testatum est: Faith is a certaine

e Article.

f See the Def.
of the Apolog.
page 121.
of the 12.

g Alex. Nowel
in Catechism.
de fide.

certaine knowledge of Gods fatherly good will towards vs thorough Christ, and a confidence in the same good will of God: as it is testified in the Gospel. This is the Doctrine of our Church concerning *insisting faith*. Those therefore which secretly whisper otherwise, doe greatly wrong our Church, and Church-gouernours: yea, indeed they greatly wrong themselves, to resort with vs to the Word, where such a faith is preached, to communicate with vs in the Sacraments, where such a faith is sealed vp, yea to liue in the bosome of our Church, where such a faith is maintained: and in the meane time to iunpe close with the *Papists* against vs, in so essentiall a point of Salvation.

I will now conclude this *Doctrine* with her example, of whom I am perswaded all true hearted Englishmen will be gladd to heare: that same olde Mother and Nurse of this Church of England: that same glorious Defender of this true, auncient, Catholike and Apostolike faith, so many yeares: that same raiser vp, and protector of all those *Bishops*, and other learned men, that haue taught and confirmed this Doctrine of *apprehensue*, and *applying faith* among vs: I meane the late Queene Elizabeth, a woman of most famous and most renowned memorie. She reared vp the preaching of this faith, she maintained this faith, she liued in this faith: yea she died in this faith, applying the mercies of God, by the merits of Christ to her owne soule. As appeareth in a Sermon put forth in print, preached in this very place, the next Sabbath day after her decease, by a Preacher of reuerend respect in this Citie, and familiarly knowne to me to be both wise, and learned, and religious, and so one that would not glaze, nor dissemble in the matter. It was spoken here now tenne yeares agoe: let me performe those same *decennalia* to that peerlesse Queene, who is worthie to haue her *vicennalia*, yea her *centennalia* in this and all other our greatest assemblies. I

h M. Iohn Hay-
ward, vpon
Pfal. 144. March
27. 1603.

find it in that Sermon reported, that ^h *Queene Elizabeth* lying vpon her death bed, *M. Watson* then Bishop of *Chichester*, and her Almoner, rehearsed to her the grounds of *Christian faith*, requiring some testimonie of her assenting to them: which she readily gave both with hand and eye. And when hee proceeded to tell her, that it was not inough generally to *beloeue* that those things were true, but every Christian man must *beloeue*, that they were true to them, that they were members of the *true Church*, truly redeemed by *Iesus Christ*, that their finnes were forgiven, &c. shee did with great shew of *faith*, lift vp her eyes, and hands to heauen, and staied them long, as in testimonie of her assent thereunto. O blessed *Queene* that liued so gloriously, that died so Christianly; that was *optima indole*, in her prosperitie, by the iudgement of the Papists her enemies: that was *optima fide*, in her deepest distresse, in the hearing of the Protestants her loiall Subiects: that maintained this *applying faith* while she liued, to the good of so many thousands: that professed this *applying faith* when she died, to the honour of the *Gospel*, and the sauing of her selfe. Thanks be to God for his vnspokeable grace.

i Alanus Copus
dial. 5. cap. 22.

k 2. Tim. 3. 6.

The *Truth* beeing thus taught, and prooued, good order of proceeding would, that the *contrary Error*, and the Arguments which tend to the establishing thereof, should be confuted. And there is furniture inough in the *word of God*, to dispatch that also: for the *Scripture* is able to *improoue*, as to *Teach*. But this must be some other mans labour, or mine at some more leisure: for this were a webbe that would aske three houres weaving more. *Belsermine* hath made vs a world of doe, if a man would stand vpon every *Obiection*. Hee hath sowerd severall Chapters fraught with *Scriptures*, and *Reasons*, and *Fathers* alledged after his manner, against *faith of speciall merits*. To name

j Bell. de Infil.
lib. 1. c. 2, 8, 10

name many, were enough to confute them: but they are vncooth, and let them be vnkniffed: to vie olde Chancers phrase. Two places of Scripture there are, which two English Knights, once when it was, pressed vpon me at the table: and that so eagerly, as they gaue mee no space to eate: they being two to one, sounded out their own triumph, as if their Arguments were inuincible. Them I will now indeauour charitably to satisfie, by these presents.

Obiect. 1. It is written, Ioh. 17. 3. *This is life eternall, that they may knowe thee (i.e. viderunt) to be the onely very God, and whome thou hast sent Iesus Christ:* From hence they would conclude, that *The sole knowledge of God, and of Christ, is sufficient to eternall life.*

Resp. The Answer must consist of many branches: which I will first seuerally display, and then conioyne all together.

1. First, *Aliquando cognoscere, pro eo quod est credere,* m August. in Joh. 17 31.
ponitur: Sometimes to knowe, is put for to beleene, saith S. *Augustine*, speaking of those words, *That the world may knowe that thou hast sent mee.* And there he alladgeth an other like place out of the same Chapter, *They knowe* n Joh. 17 8.
that I came on from thee, and they have beleened that I was sent of thee: Non erunt & crediderunt. Hoc dixit posterius crediderunt, quod prius dixerat, cognouerunt: The latter expoundeth the former: they knowe, that is, they beleene. So may it be taken also in the third verse: and well may know-
ing be taken for beleeuing, & contra quia & illud nonimus o Aug. 8 epist. 113. Paulus.
quicquid fide non fita, etiam si nondum per speciem contuendo,
iam tamen inconcusse credendo retinemus: because we know all that which now wee hold without waning, by faith vnfaigned, though yet we doe not sensibly behold it. Take that first, though this (well I wote) doth not fully satisfie the purpose.

2. Secondly, *To knowe*, doth not euer signifie bare vnder-
p Gr. Nissen. de homin. opifi. c. 23 p. 10.

understanding: sed quandam animi ad id quod gratum nobis est affectionem. But to know, signifieth sometimes a certaine affection, or inclination of the minde with loue and liking to that which is acceptable unto vs. There is in man, as there is in God, *Duplex notitia*, a double kind of knowledge: one is, *a simplicis speculationis*, of simple vnderstanding; so God knoweth all things both good and euil. The other is, *notitia approbationis*, that is, to know with approouing: So God knoweth *the way of the righteous*: that is; he knoweth it with liking and approbation. And on the other side, *he neuer knewe the wicked*: that is, to loue them and their doings: *Hoc enim loco charitas cognitio dicitur*, saith *Theophilact*: In that place *loue* is called *knowledge*. Read more for this distinction, if it seeme strange to any, *August. in Psal. 118. Teth. Elias Cretensis in Nazian. orat. 11. Soto Maior in 2. Tim. 2.* I apply it thus to this matter. To *knowe* God, and *Christ*, with a bare and simple vnderstanding, what they are, what they haue done, &c. this is not, nor cannot be eternall life; as hath beene before declared. But to *knowe* God and *Christ*, with approbation, affected with them, louing them, taking delight and ioy in them, for being such as they are, and for doing that which they haue done: this is, and this must needs bee eternall life. For why? This affectionate and approouing knowledge, is euer ioyned with confidence in the mercie of God, and of *Christ*: and in truth is a comfortable Effect of the same. The Deuills and the Reprobates knowe God and *Christ*, what they are, and what they haue done for mans saluation, as well as we: but they affect not with liking that which they know, because they are not perswaded of any loue, mercie, or kindnesse in God towards themselves. But the true beleeuers, as he *knoweth* them, so hee *liketh* to know them, and is affected to them in loue: as perswaded that all the goodnesse, loue, mercie, and fauour which is in God and in *Christ*, doe belong unto him: and thus to
know

q N. Gorran in
Luc. 13.

r Psal. 106.

f Match. 7. 25.

s Theoph. in
Match. 7.

know God, and Christ, in eternall life.

Thirdly, *Sciendum duplicem esse Dei notitiam*, saith *Pe- u P. Mart. Com.*
ter Martyr: we must know, that there is in a man a dou- in Rom. 1. 19.
 ble kind of the knowledge of God. *Vnam efficacem, qua*
immutatur, ita ut qua nonimus, opere conemur exprimer:
alteram frigidam, qua nibilo reddimur meliores: There is one
 an effectuall kind of knowledge, by which we are so chan-
 ged in heart and affection, as we strue to expresse in our
 deeds, that which we know. Of which kind, I take that
 to be spoken of S. Paul to the Colossians: ** You haue put* x Coloss. 3. 10
on the new man, which is renued in knowledge, after the image
of him that created him. Now this is such a knowledge; as
 y riseth of faith, and by faith ioyneth vs to God, and bec- y Gualth. hom.
 ing vnited to him, transformeth vs into his image. 149. in Ioh. 17.
 There is an other kind of knowledge vneffectuall; which ma-
 keth a man neuer the better. Such a one as S. Paul saith
 was in the Gentiles: ** When they knew God, they glorified* z Rom. 1. 32.
him not as God. Againe, *As they regarded not to know God,*
 &c. This the Deuills and reprobates haue, and are neuer
 the better. But to know God effectually, so as we are by
 faith vnited to him whom we know, and by our vnion
 with him doe communicate his Spirit, and by that Spirit
 are renued vnto his image in holines; this is a knowledge
 which necessarily draweth after it eternall life.

Fourthly, I would haue this well marked, as materiall,
** Duplex est cognoscendi Christi modus*: There is a double z Mufc. Comm.
 manner or sort of knowing Christ. *Primus est annexus fi-* in Phil. 3. 10.
dei, &c. The one, is an appendix to faith: the other, con-
 sisteth in a liuely, or experimentall feeling. Faith carrieth
 with it that knowledge, by which hee that beleueth in
 Christ, knoweth him to be the true Sonne of God, sent
 into the world, crucified, put to death for our sinnes, &c.
 This faith, and this knowledge, are both historicall. There
 is an other kind of knowing Christ, by which we feele and
 haue experience of his power in vs, which feeling is by the

b Phillips 20.

c Calv. in Phil.
2.10

d Ibidem.

e Iustin Mart.
contra Iryph.f Iustin Mart.
exposit. adci.

operation of the holy Ghost working in our hearts. And thus *S. Paul* desireth yet more and more ^b to know Christ, and the power of his resurrection. Hee knew Christ, and all things belonging to the *Historie* of Christ in an abundant manner: but hee desired to know him more in his owne sense and experience, by feeling in himselfe the vertue of *Christ's* resurrection: that is, *synecdochice*, ^c *redemptionis complementum*, the accomplishment of his redemption, purchased by Christ. For indeed, ^d *Tunc. rite cognoscunt Christum, dum sentimus quid valeat mortis eius & resurrectio, & qualiter in nobis sit efficax*: Then onely is Christ rightly knowne, when we *feele* what Christ's death and resurrection can doe, and how it is operative, or effectually in vs. To haue this *feeling knowledge* of Christ, is an invincible argument that Christ dwelleth in vs by his *Spirit*, and so is an assurance vnto vs of *eternall life*. Now, to conioyne all these together. So to know God and Christ, as to beleue: to know and beleue them with affectionate liking, with effectually working, with sensible feeling: this *knowledge* certainly is *eternall life*, as our Saviour Christ speaketh in that place of the Gospel. But on the other side, to make our situation to depend vpon a bare inaffectionated, ineffectually, and vnfeeling *knowledge*: this is to expose the apprehension of it, to the deuills and reprobates: and indeed to deceiue our selues, ^e *Vos vosmet ipsos seducitis*, (saith *Iustine Martyr* to *Triphe* the Jew:) you Iewes deceiue your selues, and others, which say, that God will not lay their sinnes to their charges, *οὐκ ἀμαρτωλοὶ ὡς, οὐδὲ δι' ἡμετέρας, though they be grievous sinners, so that they know God*. For let a man know neuer so much, if he be not renewed in *knowledge*, and purged from his sinfulness; there is no remission belonging to him. But as the same Father elsewhere speaketh; ^f *τὸ ἅμα τῆς θείας διδασκαλίας, the forme of diuine doctrine is gathered into two heads, εἰς τὴν τὴν θείαν γνῶσιν & προσκύνειν*, into diuine *knowledge*, and

and diuine worship. Know therefore, and worships, and liue: know, and worship not, and perish: *Scientia est Deum noscere, virtus colere*, (saith Laet:) *In illo sapientia, in hoc iustitia continetur*. To know God, is learning, but to worship God, is vertue. In that is contained wisdom, but in this, righteousness. First therefore learne to know God, and Christ; and then worship them aright by faith and obedience, as thou art prescribed in the Law and Gospell: and this effectuall knowledge will be vnto thee eternall life.

Obiect. 2. There is a second argument vsed, drawne from the example of the heathen Eunuch conuerted and baptized.^h After that Philip had preached Christ vnto him, ^h *Act. 8. 36.* and hee had desired baptism; Philip telleth him, *If thou beleuest with all thy heart, thou maiest.* The Eunuch replieth; *I beleue that Iesus Christ is the Sonne of God.* A confession (say they) meereley historicall; yet vpon this is hee engraffed into the Church.

Resp. 1. I might here answer with Gualter, that this confession of the Eunuch, though it be short, yet by implyment, *omnes symboli Apostolici articulos continet*: it ⁱ *Gualth. hom. 6. in Act. 8.* comprehendeth all the articles of the Apostles Creeds. He sheweth it there in particulars, read him that list.

2. But I turne mee to S. Augustine, and will shortly fraime mine answer from him. It was one of the Objections which those made in his time, that held *Onely faith without works* to bee sufficient to saluation. *Spado (inquunt) ille quem Philippus baptizauit, nihil plus dixit, quam, Credo Filium Dei esse Iesum Christum, & in hac professione continuo baptizatus est*: The Eunuch (say they) whom Philip baptized, said nothing but this, *I beleue that Iesus Christ is the Sonne of God*, and by and by hee was baptized vpon this confession. What then (saith S. Augustine,) *Nun igitur placet*, &c. Will you therefore that men comming to baptism shall answer nothing else, and presently be baptized? Shall they professe nothing of the holy Ghost, of remission

1 Eſai 53. 4.

m Ionah 3. 4.
n Matth. 3. 2.
o Mark. 1. 15.

p Aug. horn. 23.
cap. 11. tom. 10.

of ſinners? &c. yes, no doubt Philip taught him more then that: for he preached Chriſt to him, which *Anſon* ſheweth there comprehended a great deale more then the Eunuchs confeſſion expreſſeth. And beginning at that place of *Eſay*, he could not but preach much of Chriſts ſufferings, yea and apply them to the Eunuch, 1 as the Prophet doth to vs; *He hath borne our infirmities, hee hath carried our ſorowes, he was wounded for our tranſgreſſions, &c.* But now, *Si autem Scriptura tacuit, atque intelligenda, admitti cetera qua cum illo Spadone baptizando Philippus egit, &c.* The words are many: the ſumme is, that both Philip and the Eunuch did more, and ſaid more, then the Scripture hath expreſſed: & that the ſcripture hath omitted many things therein, *brenuatis gratia*: and therefore that is no good argument to prooue that the Eunuch made none other profeſſion, becauſe there is no more recorded. The Scriptures are delighted *Laconica breuiate*. How ſhortly are the Sermons of *m Ionah*, of *n Iohn* the Baptiſt, yea of *o Chriſt* himſelfe reported? ſetting downe as it were letters for words, and words for ſentences: yea one ſentence for the effect of a long Oration. This is manifeſt that *S. Auguſtin* doth elſe where aſcribe to the Eunuch, *fidem in Chriſtum: & Admonitus Philippus, accedens ad eum, expoſuit lectionem, inſtruxit fidem, euangelizauit Chriſtum: Credidit Eunuchus in Chriſtum, & ait, Ecce aqua, &c.* Philip beeing admoniſhed of the Angel, ranne to the chariot, expounded that which he read, taught the faith, preached Chriſt, the Eunuch beleueed in Chriſt, and ſaid, *Loe, here is water, &c.* Now it hath been ſhewed before, that *Credere in Chriſtum*; ſo beleuee in Chriſt, is a great deale more, then to profeſſe him to be the Sonne of God. Therefore that example carrieth no weight of argument.

- I am putting now my ſhippe into the haven: onely this I muſt adde, that after this confirmation of the truth; and confutation of falſehood; this doctrine of faith apprehending

ding and applying the mercie of God, would be seriously and effectually driven home by Exhortation to the hearts and consciences of the hearers. The *Papists* would be adiuured by the high and sauing name of the Lord *Iesus*, no longer to feede themselves and the people, with the courser morsels of faith alone, neglecting that which is the flower and marrowe of *faith*; and which while they neglect, they omit the very life and substance of the whole *Gospel*. Our *Historians* would be exhorted, not to deceive themselves with a broader, nigher, and easier way to heaven, then God himselfe hath chalked out; least they fall into that which leadeth to destruction. And lastly, all wee present should be carefully admonished, to vse all holy meanes by which this *sauiug and iustifying faith*, might be kindled, increased, and continued in our hearts. Therefore had wee neede diligently and conscionably to read the *Scriptures*, to heare the word preached, to frequent the *Sacraments*: yea, we had need to pray much to God, to meditate much with our selues, to conferre much with others, for the strengthening of our consciences in the same. But this place beeing by vse almost wholly appropriated vnto *Doctrine*, hardly admitteth any length of *Exhortation*. This therefore onely I will adde: I preach these things to you, *not as if I had already attained to them, or were already perfect*: my selfe well see and know my weakenesse therein. But I say on still with the Apostle, *I followe, if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus*. Which that I may attaine vnto, I desire all that either heard my Sermon, or read this discourse, to helpe mee with their prayers. And that you may apprehend the like, my prayers shall be for you all to God the father in the mediation of *Iesus Christ*. Amen.

q Phil. j. 12.

Bernard. serm. 61 in Cantica.

Meritum meum, miseratio Domini.

FINIS.

M. M.

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